

UNIVERSITY OF TORONTO



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*M^r Harris, from Lady Portman
1860*

THE SHELTERING VINE.

Selections

BY

THE COUNTESS OF NORFOLK.

WITH AN INTRODUCTION

BY

RICHARD CHENEVIX TRENCH, D.D.
DEAN OF WESTMINSTER.

“ I AM THE VINE, YE ARE THE BRANCHES :”

“ ABIDE IN ME, AND I IN YOU.” JOHN, XV. 4, 5.

“Thou art my Strength, my Sheltering Vine,
No storms can desolate me now ;
For, like a tendril, I will twine
My weakness round the parent Bough.”

THE DOVE ON THE CROSS.

FIFTH THOUSAND.

LONDON :

T. HATCHARD, 187 PICCADILLY.

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It is easy to lay down texts and doctrines, but difficult to follow the "one thing needful." It is easy to lay open the whole consolations of Truth to another, yet most difficult to bow the head one's self and feel — "It is Well."

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TO

The Right Honourable Lady John Russell.

MY DEAR FANNY,

You have kindly permitted me to dedicate this Work to you, and I gladly do so, as a simple but affectionate expression of the admiration I feel for the many excellent qualities which enable you to fulfil equally the duties of that high station in which Providence has placed you, and to endear yourself to all those who have the happiness to be admitted within your social circle.

Enjoying, as I have done from earliest childhood, the privilege of loving you, I shall feel that my Book goes forth under the happiest auspices when approved and sanctioned by you.

Ever,
My dear FANNY,
Your Affectionate Cousin,
GEORGINA NORTHESK.

INTRODUCTION.

It is the glory of Holy Scripture that it is adapted for all men, and for all states and conditions whatever ; for them in their high estate, and in their low estate ; in their joy and in their sorrow ; it finds for them the most suitable utterance of their loftiest exultation, of their deepest humiliation. Whatever may be the believer's condition, it meets the present needs of his soul.

But it is also the characteristic of Scripture that you cannot in it, as in human systems of Theology, turn to some certain page or section, and find all which is therein contained on some given subject or head. There reigns in Scripture the truest *method* ; for it is the method which God, who is absolute wisdom, has esteemed the best ; but nothing of human system or arrangement. There reigns in it, as in some magnificent landscape, the freedom of nature, and not as in a trimmed garden, the narrowness of art : and thus its various subject-matters, history and prophecy, law and gospel, threatening and comfort, are intertwined one with another. It is lyrical and didactic by turns ; in the beginning it already looks on to the end ; in the end are manifold allusions to the beginning.

The fact that this is so, while it brings many blessings with it, at the same time renders needful works of the class of this present ; I mean, works which shall collect, if not all, yet the most important of what is there to be found on any single subject into one focus, and in this form present it to the reader. Not every one has the ability to do this for himself ; to many the time would be wanting, to some the diligence sufficient, however they may be ready thankfully to avail themselves of the diligence of others.

And nowhere is this selecting, ordering, and arranging more needful than in respect of those portions of the Word of God which may be considered to bear particularly on the condition of the sick, the suffering, and the dying, and which were given that they, through patience and comfort of the Scriptures, might have hope. Any one who has realised what

is often the languor, the weakness, the mental prostration of sickness, knows, that at such times that blessed precept, "*Search the Scriptures,*" is often an impossibility. The sick cannot go in search of spiritual food; it must be brought to them, or they will lack it altogether, or at best receive it in forms not the fittest for their present need: and if this shall prove the case, even when the Word of God has been in time past a familiar Book, how much more impossible will it be to find what is aptest and fittest in the surprise and alarm of some sudden sickness overtaking one who has hitherto been only too unfrequent a student of the oracles of God. Such an one, and the friends around him, may be alike eager, and alike unable to turn to that which would most serve him now, which would best help him to a true repentance, to an earnest laying hold of the one hope set before him.

It is the purpose of the present volume to bring together, at once to select and to set in order, those passages in Holy Scripture which will meet such needs and emergencies as these. The passages chosen do not follow one another at random, but are arranged according to a purpose and a plan, yet one so simple, that it will scarcely escape the attentive reader. Only of *His* Word can it be absolutely affirmed that it is pure, without any admixture of dross, as silver purified seven times in the fire; but to many of His servants He has also given in their measure the gift of excellent speech, that they should speak good and comfortable words for the profit and edification of His people: of these words also it has been sought to make a choice selection, with which further to enrich the pages which follow. Nor will, it is hoped, the range of authors from whom these extracts have been drawn, be found either a narrow or an exclusive one. Ancient writers and modern, Fathers of the English Church, and others too, if only they have known how "to speak a word to him that is weary," have alike yielded their contributions here. Nor will there be found wanting select specimens of sacred verse, which have been appended to each of the sections of the work, and this from a sense of the soothing, elevating, strengthening power which lies in Christian poetry,—a power which is never more felt than in those hours of weakness, pain, and distress, to which it is humbly hoped that, under God's blessing, this volume may profitably minister.

R. C. TRENCH.

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PART I.

On Contrition and Repentance for Sin.

“The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.”—*Ps.* xxxiv. 18.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—*Isa.* lvii. 15.

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”—*1 Pet.* v. 6.

SELECTION OF TEXTS FROM HOLY SCRIPTURE.

GENESIS.

CHAP. L. 16. AND they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. 19. And Joseph said unto them, Fear not: for am I in the place of God? 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to

pass, as it is this day, to save much people alive. 21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

EXODUS.

XXXII. 31. And Moses returned unto the Lord, and said, Oh this people have sinned a great sin, and have made them gods of gold. 32. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. 33. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34. Nevertheless, in the day when I visit I will visit their sin upon them.

XXXIV. 6. And the Lord passed by before him, and proclaimed; The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. 8. And Moses made haste, and bowed his head toward the earth, and worshipped. 9. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

LEVITICUS.

XXVI. 40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me: 42. Then will I remember my covenant.

NUMBERS.

XII. 9. And the anger of the Lord was kindled against them ; and he departed. 10. And the cloud departed from off the tabernacle ; and, behold, Miriam became leprous, white as snow : and Aaron looked upon Miriam, and, behold, she was leprous. 11. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not this sin upon us, wherein we have done foolishly, and wherein we have sinned. 13. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. 15. And Miriam was shut out from the camp seven days : and the people journeyed not till Miriam was brought in again.

XIV. 19. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy. 20. And the Lord said, I have pardoned according to thy word : 21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

DEUTERONOMY.

VIII. 2. Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness ; to humble thee, and to prove thee.

XXXII. 18. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. 19. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. 20. And he said, I will hide my face from them, I will see what their end shall be : for they are a very froward generation, children in whom is no faith. 21. They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities.

JOSHUA.

VII. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. 20. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

JUDGES.

II. 1. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. 2. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? 3. Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. 4. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. 5. And they called the name of that place Bochim: and they sacrificed there unto the Lord.

XXI. 2. And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; 4. And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. 15. And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

1 SAMUEL.

VII. 3. Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only. 4. Then they did put away Baalim and Ashtaroth, and served the Lord only.

2 SAMUEL.

XII. 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die.

XXIV. 10. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done : and now, I beseech thee, O Lord, take away the iniquity of thy servant ; for I have done very foolishly. 14. And David said unto Gad, I am in a great strait : let us fall now into the hand of the Lord ; for his mercies are great : and let me not fall into the hand of man. 17. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly : but these sheep, what have they done ? let thine hand, I pray thee, be against me, and against my father's house.

2 CHRONICLES.

VII. 14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will

I hear from heaven, and will forgive their sin, and will heal their land.

XV. 1. And the Spirit of the Lord came upon Azariah the son of Oded: 2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 3. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. 4. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. 5. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. 6. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. 7. Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded. 8. And when Asa heard these words, he took courage, and put away the abominable idols out of all the land. 12. And they entered into a covenant to seek the Lord God of their fathers with all their heart and soul. 15. And he was found of them: and the Lord gave them rest round about.

XXXIV. 27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. 28. Behold, I will gather thee to thy

fathers, and thou shalt be gathered to thy grave in peace.

EZRA.

IX. 6. O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

JOB.

XI. 14. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. 15. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: 16. Because thou shalt forget thy misery, and remember it as waters that pass away. 17. And thine age shall be clearer than the noon day; thou shalt shine forth, thou shalt be as the morning.

XIII. 23. How many are mine iniquities and sins? make me to know my transgression and my sin.

XXXIII. 14. For God speaketh once, yea twice, yet man perceiveth it not. 15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; 16. Then he openeth the ears of men, and sealeth their instruction. 17. That he may withdraw man from his purpose, and hide pride from man. 23. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: 24. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. 25. His flesh shall be fresher than a child's: he shall return to the days of his youth: 26. He shall pray unto

God, and he will be favourable unto him : and he shall see his face with joy : for he will render unto man his righteousness. 27. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not ; 28. He will deliver his soul from going into the pit, and his life shall see the light.

XL. 3. Then Job answered the Lord, and said, 4. Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth.

PSALMS.

VI. 1. O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure. 2. Have mercy upon me, O Lord ; for I am weak : O Lord, heal me ; for my bones are vexed. 3. My soul is also sore troubled : but, Lord, how long wilt thou punish me ? 4. Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake. 5. For in death no man remembereth thee : and who will give thee thanks in the pit ?

XXV. 6. O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness. 10. For thy Name's sake, O Lord, be merciful unto my sin, for it is great. 15. Turn thee unto me, and have mercy upon me, for I am desolate, and in misery. 16. The sorrows of my heart are enlarged : O bring thee me out of my troubles. 17. Look upon my adversity and misery, and forgive me all my sin.

XXXII. 1. Blessed is he whose unrighteousness is forgiven, and whose sin is covered. 2. Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile. 5. I will acknowledge

my sin unto thee ; and mine unrighteousness have I not hid. 6. I said, I will confess my sins unto the Lord ; and so thou forgavest the wickedness of my sin. 7. For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great waterfloods they shall not come nigh him. 8. Thou art a place to hide me in ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. 9. I will inform thee and teach thee in the way wherein thou shalt go, and I will guide thee with mine eye. 10. Be ye not like to horse and mule, which have no understanding ; whose mouths must be held with bit and bridle, lest they fall upon thee. 11. Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side. 12. Be glad, O ye righteous, and rejoice in the Lord : and be joyful all ye that are true of heart.

XXXVIII. 1. Put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure. 2. For thine arrows stick fast in me, and thy hand presseth me sore. 3. There is no health in my flesh, because of thy displeasure ; neither is there any rest in my bones, by reason of my sin. 4. For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear. 15. For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God. 16. I have required that they, even mine enemies, should not triumph over me : for when my foot slipped they rejoiced greatly against me. 17. And I, truly, am set in the plague, and my heaviness is ever in my sight. 18. For I will confess my wickedness and be sorry for my sin. 21. Forsake me not, O Lord my God : be not thou far from me.

22. Haste thee to help me, O Lord God of my salvation.

XXXIX. 8. And now, Lord, what is my hope? truly my hope is even in thee. 9. Deliver me from all mine offences, and make me not a rebuke unto the foolish.

XL. 15. Innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me. 16. O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

XLI. 4. I said, Lord be merciful unto me: heal my soul, for I have sinned against thee.

LI. 1. Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences. 2. Wash me thoroughly from my wickedness and cleanse me from my sin; 3. For I acknowledge my faults, and my sin is ever before me. 4. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying and clear when thou art judged. 5. Behold I was shapen in wickedness, and in sin hath my mother conceived me. 6. But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly. 7. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. 8. Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice. 9. Turn thy face from my sins, and put out all my misdeeds. 10. Make me a clean heart, O God, and renew a right spirit within me. 11. Cast me not away from thy presence, and take not thy Holy Spirit from me. 12. O give me

the comfort of thy help again, and stablish me with thy free spirit; 13. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. 15. Thou shalt open my lips, O Lord, and my mouth shall show thy praise. 16. For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt offerings. 17. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

LVI. 8. Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

LXXVII. 1. I will cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me. 2. In the time of my trouble I sought the Lord: my soul refused comfort. 3. When I am in heaviness, I will think upon God: when my heart is vexed, I will complain. 4. Thou holdest mine eyes waking: I am so feeble that I cannot speak. 5. I have considered the days of old, and the years that are past. 6. I call to remembrance my song, and in the night I commune with mine own heart, and search out my spirits. 7. Will the Lord absent himself for ever: and will he be no more intreated? 8. Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore? Hath God forgotten to be gracious: and will he shut up his lovingkindness in displeasure? 10. And I said, it is mine own infirmity; but I will remember the years of the right hand of the most Highest.

LXXIX. 8. O remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery. 9. Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake.

CIX. 20. Deal thou with me, O Lord God, according to thy name: for sweet is thy mercy. 21. O deliver me, for I am helpless and poor; and my heart is wounded within me. 22. I go hence like the shadow that departeth, and am driven away as the grasshopper. 25. Help me, O Lord my God: O save me according to thy mercy.

CXIX. 176. I have gone astray, like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

CXXX. 1. Out of the deep have I called unto thee, O Lord: Lord, hear my voice. 2. O let thine ears consider well the voice of my complaint. 3. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? 4. For there is mercy with thee, therefore shalt thou be feared. 5. I look for the Lord; my soul doth wait for him: in his word is my trust. 6. My soul fleeth unto the Lord before the morning watch; I say, before the morning watch. 7. O Israel, trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. 8. And he shall redeem Israel from all his sins.

CXXXVIII. 6. For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

CXLIII. 1. Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake. 2. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. 4. Therefore is my spirit vexed within me, and my heart within me is desolate. 5. Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of

thy hands. 6. I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land. 7. Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me, lest I be like unto them that go down into the pit. 8. O let me hear thy lovingkindness betimes in the morning, for in thee is my trust; show thou me the way that I should walk in, for I lift up my soul unto thee. 9. Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me. 10. Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving spirit lead me forth into the land of righteousness. 11. Quicken me, O Lord, for thy name's sake; and for thy righteousness' sake bring my soul out of trouble.

PROVERBS.

XXVIII. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

ISAIAH.

I. 5. The whole head is sick, and the whole heart is faint. 6. From the sole of the foot even unto the head there is no soundness in it. 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

LV. 6. Seek ye the Lord while he may be found; call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

LVII. 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

LXVI. 2. But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

JEREMIAH.

II. 35. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

III. 13. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God: ye have not obeyed my voice, saith the Lord. 22. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

X. 24. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

XIII. 16. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

XIV. 20. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. 21. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

LAMENTATIONS.

III. 40. Let us search and try our ways, and turn again to the Lord. 41. Let us lift up our heart with our hands unto God in the heavens. 42. We have transgressed and have rebelled: and thou hast not pardoned.

V. 19. Thou, O Lord, remainest for ever; thy throne from generation to generation. 20. Wherefore dost thou forget us for ever, and forsake us so long time? 21. Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. 22. O reject me not utterly, and be not exceeding wroth against thy servant.

EZEKIEL.

IX. 4. Set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

XVIII. 27. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. 30. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

XXXIII. 10. Therefore, O thou son of man, speak unto the house of Israel; thus shall ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that

the wicked turn from his way and live : for why will ye die, O house of Israel ?

XXXVI. 26. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

DANIEL.

IX. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him ; 10. Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

HOSEA.

V. 15. I will go and return to my place, till they acknowledge their offence, and seek my face.

VI. 1. Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. 2. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. 3. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth.

XIII. 14. O grave, I will be thy destruction ; repentance shall be hid from mine eyes.

JOEL.

II. 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting,

and with weeping, and with mourning: 13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

MICAH.

VI. 6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 8. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

ST. MATTHEW.

III. 1. In those days came John the Baptist, preaching in the wilderness of Judæa, 2. And saying, Repent ye: for the kingdom of heaven is at hand. 5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, 6. And were baptized of him in Jordan, confessing their sins.

V. 23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

XI. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

XXVI. 75. Peter remembered the word of Jesus,

which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

XXVII. 3. Judas repented himself, and brought again the thirty pieces, 4. Saying, I have sinned.

ST. LUKE.

V. 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

VII. 37. And, behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38. And stood at his feet behind him weeping, and began to wash his feet with tears and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

XV. 3. And he spake this parable unto them saying, 4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath found it, he layeth it on his shoulders, rejoicing. 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 11. And he said, A certain man had two sons: 12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13. And not many days after the younger son gathered all together, and

took his journey into a far country, and there wasted his substance with riotous living. 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19. And am no more worthy to be called thy son: make me as one of thy hired servants. 20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23. And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24. For this my son was dead, and is alive again; he was lost, and is found.

XVIII. 9. Jesus spake a parable unto certain which trusted in themselves that they were righteous, and despised others: 10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or

even as this Publican. 12. I fast twice in the week, I give tithes of all that I possess. 13. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

XIX. 42. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

ACTS.

II. 37. They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

III. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

V. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

VIII. 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

XVII. 30. God commandeth all men everywhere to repent: 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.

XIX. 18. And many that believed came, and confessed, and showed their deeds.

2 CORINTHIANS.

VII. 9. I rejoyce, not that ye were made sorry,

but that ye sorrowed to repentance. 10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11. Ye sorrowed after a godly sort: what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

XII. 21. Lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already.

HEBREWS.

VI. 1. Let us go on unto perfection; not laying again the foundation of repentance from dead works: 4. For it is impossible for those who were once enlightened, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh.

JAMES.

IV. 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. 9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

2 PETER.

II. 8. For that righteous man (Lot) dwelling among them, in seeing and hearing, vexed his

righteous soul from day to day with their unlawful deeds.

III. 9. The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

1 JOHN.

I. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

REVELATION.

II. 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.

III. 19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

SELECTION OF EXTRACTS FROM VARIOUS
AUTHORS.

“ Not every deadly sin willingly committed after baptism is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again and amend our lives. And, therefore, they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.”—*Article xvi.*

THE Christian Penitent accounts no sin little, which is committed against the great and ever-blessed God, nor any pardon little which he knows to proceed from His infinite grace. Nor will he promise himself the pardon of the least fault which he indulges; nor will he despair of obtaining a pardon of the greatest for which he is truly penitent; and this is the law of grace. The poet said with a great deal of justice, “ That no sinner is absolved by himself,” because he is as it were turned informer against himself. Yet, in another sense, the sinner is absolved by that very self-accusation, and sorrowing for his sins he is freed from the guilt of them. For it is not by any means to be conceived, that any one can return into favour with God, unless he return to God; nor that any

one can return to God, unless he renounce every sin ; which, if he does, they are all entirely forgiven, and those which he eagerly desires to cast behind his back, shall never rise up to condemn him to his face before the tribunal of the Divine Justice. This sentiment runs through the whole evangelical discourse of the prophets, by which, as so many heralds, they call a rebellious people to return to the allegiance of God their supreme King. "Return, ye backsliding children, and I will heal your backslidings." Yea, the very Fountain of grace, the Lord of the prophets, who is Himself the great author, and the sum of the Gospel doctrine, as soon as ever He came forth to publish this grace, said, "Repent, for the kingdom of heaven is at hand." Nor can any one dream of a pardon, how ample and glorious soever, to be imparted to a sinner who will not repent or return. Nor, indeed, can it be so much as wished ; for how unworthy would it be of the Divine Majesty and Wisdom to throw away such precious graces on those who so obstinately despise them ! "But there is forgiveness with Thee," which is added with the utmost propriety ; with Him there is a treasure of mercy laid up, to be imparted most freely and richly to every humble sinner that applies to Him for it. Nor is the dispensing of grace in this way at all inconsistent with the richness and freeness of it, since the greatest sins, the most aggravated crimes, are absolutely forgiven, without any penalty or fine whatsoever imposed upon the offender ; yet on this most reasonable and happy condition, that they who are thus received into the Divine favour should express their acknowledgments for it by love, obedience, and sanctity of life.—ARCHBISHOP LEIGHTON.

THE prodigal son is an emblem of a sinner. Man cannot be guided long by himself, without finding, by fatal experience, that he is under the direction of a very blind and deceitful guide. Let us observe the several degrees of a sinner's conversion and penitence. The first is, that he knows the corruption of his own heart. The second is, that he resolves to forsake sin. The third degree is, when a sinner turns towards God, looks upon him as a father, entertains a desire to return to him, and takes a resolution of doing it. The fourth is, his making a confession of his sin, and beginning that confession by a name of love—"my Father"—because the love of God is the foundation of true repentance. The fifth is, his humbling himself, as being altogether unworthy of the grace and mercy of God. It is love, and the spirit of adoption, which give us a right to call God our Father. The acknowledgment of our own unworthiness is an acceptance of the humiliation which is due to the sinner. God, with his grace, prevents the penitent in all his steps. He pours into the heart of true penitents so much comfort and delight as inspires them with a holy confidence of the pardon of their sins and of reconciliation. The more a penitent humbles himself, the higher does God raise him, and heap upon him greater benefits.

To the grace of reconciliation, God adds abundance of other graces to a converted sinner, clothing him with Jesus Christ, His righteousness, His merits, His virtues. He seals this new covenant with a lively impression of His Spirit, which is the seal of adoption—a pledge and an earnest of the eternal promises. He gives him such graces and assistances as enable him to walk in the way of his commandments, and in

the practice of good works. He must not live, either to the world, or to sin, which gave him death, or to himself; but he must live to Him who was made man on purpose to seek him, and who died to raise him to life. Let his life, therefore, be one continued act of thanksgiving.—QUESNEL.

ST. MATT. xi. 29.—*Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

ALL the world, all that we are and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are as so many arguments to make our souls dwell low in the deep valleys of humility.—JEREMY TAYLOR.

WHEN we discourse of a sick man's repentance, it is intended to be, not a beginning, but the prosecution and consummation of the covenant of repentance, which Christ stipulated with us in baptism, and which we needed all our life, and which we began long before this last arrest, and in which we are now to make farther progress, that we may arrive to that integrity and fulness of duty, "that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Supply the imperfections of thy repentance by a general sorrow for the sins of thy whole life: for all sins, known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of. Let the sick man be diligent and watchful, that the principle of his repentance be con-

trition, or sorrow for his sins, commenced upon the love of God. For, although sorrow for sins upon any motive may lead us to God by any intermediate passages, and is the threshold of returning sinners; yet is it not good nor effective upon our death-bed; because repentance is not then to begin, but must then be finished and completed; and it is to be a supply, and reparation of all the imperfections of that duty, and, therefore, it must by that time be arrived to contrition; that is, it must have grown from fear to love, from the passions of a servant to the affections of a son. And, therefore, contrition, or repentance, so qualified, is useful to great degrees of pardon, and consequently a fit employment for him that shall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition, even before this state of sickness, let it be increased by spiritual acts, and the exercises of charity.—JEREMY TAYLOR.

FAITH produces righteousness, and righteousness gives peace. Faith is never alone in a heart; and it is very lively there, when it causes a man to seek Christ, to adhere to Him, and humble himself at His feet, drawing from his eyes tears of repentance, and disposing him to give all to God, and to his neighbour for God's sake.—QUESNEL.

Ps. cxliii. 1.—*Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness.*

WHEN Mary Magdalene washed the feet of Christ with her tears, He knew what the petition was which

her soul desired to have granted, and answered it accordingly before it was made in words, by saying, "Thy sins are forgiven thee." Thus the penitent, without mentioning the subject of his request, as being well known to God, begs that his "prayer and supplication may be heard and answered," agreeably to the "faithfulness and righteousness of Jehovah."—BISHOP HORNE.

Ps. xxxii. 5.—*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*

WHAT is this but the Gospel itself? "If we confess our sins, he is faithful and just to forgive us our sins" (1 John, i. 9). And thus it happened in one case to David, who had no sooner confessed his sin to the prophet Nathan, but an answer of peace was instantly vouchsafed—"The Lord hath put away thy sin" (2 Sam. xii. 13). Were angels to descend from heaven to comfort the dejected spirit of a sinner, they could say nothing more effectual for the purpose than what is said in this verse of our Psalm. But practice will be the best comment on it.

Ps. xxxii. 6.—*For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.*

ENCOURAGED by this example and declaration of David to hope for mercy on confession of sin, it is here foretold that humble penitents shall be led to make their prayer unto God in the acceptable time, and in the

day of salvation, while He “ may be found ;” that so they may be forgiven, and preserved from great and overwhelming calamities ; from the fears of death and the terrors of judgment.

Ps. xxxii. 7.—*Thou art my hiding-place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance.*

THE penitent, humbly returned to the house of his heavenly Father, now esteemeth himself safe under his protection ; and resteth in full assurance that all his sorrows shall one day be turned into joy, through the redemption which is in Christ Jesus.—BISHOP HORNE.

Ps. cxvi.—7. *Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.* 8. *For thou hast delivered mine eyes from tears and my feet from falling,* 9. *I will walk before the Lord in the land of the living.*

THAT peace of conscience, and joy in the Holy Ghost, which the penitent experienceth, as the effect and fruit of pardon, afford him some idea of the rest and felicity of heaven ; and, accordingly, he speaks as one translated to those happy mansions where there is no more death, neither sorrow, nor crying, because there is no more sin. A Christian delivered out of the miseries of this troublesome world would express himself, as one should think, in these very terms. Remission of sins ought to be followed by newness of life ; and the resolution of him whose “ soul ” hath been delivered from death, his eyes from tears, and his feet from falling, should always be this—“ I will walk before the Lord in the land of the living.”

Ps. cxvi.—12. *What shall I render unto the Lord for all his benefits toward me?* 13. *I will take the cup of salvation, and call upon the name of the Lord.* 14. *I will pay my vows unto the Lord now in the presence of all his people.*

THE grateful penitent now asketh, what return he shall make to his kind Benefactor for the most valuable of all blessings conferred upon him. And he presently resolveth to make the only return in his power, namely, to acknowledge and declare before men the goodness of Jehovah, ascribing all the glory where it is due. This he determineth to do by “taking the cup of salvation,” which, as Dr. Hammond observes, among the Jews was twofold: one offered in a more solemn manner in the temple (Num. xxviii. 7); the other more private in families, called the cup of thanksgiving, or commemoration of any deliverance: begun by the master of the family, and attended on festival days with a suitable hymn, such as was that sung by our Lord and his disciples on the night when he advanced that cup into the sacrament of his blood, which hath ever since been to Christians “the cup of salvation,” and which all penitents should now receive in the Church with invocation, thanksgiving, and payment of “the vows” made in time of trouble.—BISHOP HORNE.

Ps. li. 17.—*The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.*

HERE is the portraiture of a true penitent, and let us observe that God himself is pleased with the spectacle. “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word”

(Isa. lxvi. 2). God does not despise this spirit; he regards it with peculiar favour. What are the proofs? He promises to bestow it as a grace of transcendent value. In the midst of precious promises of future blessings to the Jews, in Ezekiel, this comes in as worthy of a place, and a chief place among them. "I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. xxxvi. 26). The great blessing to the house of David is the spirit of contrition. "They shall look upon me whom they have pierced, and they shall mourn for him" (Zech. xii. 10). Lord! Thou must approve of what Thou hast promised as a grace of such peculiar value. We may next observe the association of penitence with pardon and favour. The broken spirit is the required preparation for the promised forgiveness. Where the contrite heart is found, God's eye expresses only pity, and his hand reaches out forgiveness. It is repentance that takes the blessing. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord" (Acts, iii. 19). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts, v. 31). We have further an assurance of his own abode with such persons. "Though the Lord be high, yet hath he respect unto the lowly" (Ps. cxxxviii. 6). He that inhabiteth the highest heavens, chooses for his dwelling upon earth the contrite heart. He says, "I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). The joy which arises in heaven over such contrite hearts, is

like that which takes place on earth upon the recovery of a lost treasure; it exceeds the joy of that which is in secure possession. Repentance is not the cause of salvation. For that we must look higher, even to the mercy-seat, and the blood of atonement. Distinct sins call for distinct repentance. I look at my models for this purpose. Murmuring against Providence, under affliction, was Job's sin; and distinctly he repented of it. Which of us has not to lay his hand upon his mouth on this account? Uncleanness was David's sin; and particular and bitter was his repentance. Concealment, and denial of regard for Christ in the presence of his enemies, was Peter's; and for that alone, when he came to himself, he "went out, and wept bitterly." We must individualise our sins—separate them—look at them distinctly, and thus call up that genuine penitence and contrition which we are assured God will not despise.—LEIFCHILD.

THERE is no man's case so dangerous as his who is persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "We are not guilty of anything at all in our own consciences" (we know ourselves far from this innocency, &c.), should we, therefore, plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to see? If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet, in the good things which we do, how many defects are there intermingled? God, in that which is done, respecteth specially the mind and intention of the doer. Cut off, then, all those things which we do to please men, or to satisfy our own liking; those things which we

do not sincerely and purely for the love of God ; and a small score will serve for the number of our righteous deeds. The best things we do have somewhat in them to be pardoned. How then can we do anything meritorious, and worthy to be rewarded? We see how far we are from the perfect righteousness of the law. The little fruit which we have in holiness, it is, God knoweth, corrupt and unsound. Our continual suit to Him is, and must be, to bear with our infirmities, to pardon our offences.—HOOKER.

ST. LUKE, v.—8. *When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.* 10. *And Jesus said unto Simon, Fear not.*

WHEN we speak to you of a Saviour, blessed be God, we speak of a being unchanged and unchangeable, “the same yesterday, to-day, and for ever.” Were these his words to Peter? and are they not, then, assuredly his words to you? Yes; even to you, and to your children, to the end of time. There is not an individual to whom I now address myself, who has ever said, or who shall ever say, from the bottom of a broken and contrite heart, “I am a sinful man, O Lord;” to whom that Lord shall not reply, “Fear not.” How blessed an assurance to the truly penitent! How comforting a declaration to the sorrowful soul! Are you saying, with the deeply repentant Psalmist, “There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, by reason of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me to bear?” Then hear the reply of that gracious Being to whom you complain: “Fear not!”

“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:” “for the mouth of the Lord hath spoken it.” Are you not only deploring the guilt of your sins, but lamenting, at the same time, the weakness of your faith? “Fear not,” says the all-powerful and compassionate Redeemer; “My grace is sufficient for thee; for my strength is made perfect in weakness.” Be assured, therefore, upon the testimony of that revealed word which cannot alter, and shall not fail, though heaven and earth shall pass away; be assured upon this evidence, that the believing penitent has no ground for fear; that the same Saviour addresses you, at this hour, in the same accents of tenderness and compassion, which He addressed eighteen hundred years ago to Peter; and that His pardon, His grace, His glory, are your own. Fall low before His feet, as Peter did, with a humble and a contrite spirit; plead before His throne of grace with the outpourings of a full heart, and He will raise you, as He did this convicted sinner, and be Himself your portion for time and for eternity.—
H. BLUNT.

ST. LUKE, xix. 42.—*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

IN this passage our Lord laments over the case of Jerusalem, which had not known the things belonging to her peace. It belonged to her peace that she should repent, and receive the Messiah whom God had sent with an embassy of mercy. He had commissioned His disciples to “go into every city and

place," preaching the Gospel of the kingdom. But the inhabitants of Jerusalem rejected God's message, and said, "We will not have this man to reign over us." They would not believe that anything was wanting to their peace. They pretended to know God, while in works they denied Him. They were carnal; and the carnal mind is enmity against God. They were covetous; and covetousness is idolatry. Their hearts were hardened, and their eyes blinded, as to those things which really belonged to their peace. And this was their day, the season in which these things might be known. When Noah warned the Antediluvians of the approaching deluge, that was their day: their day of grace. When the angel sent Lot to his sons-in-law, to say, "Up, get ye out of this place, for the Lord will destroy this city," it was their day; their hour of grace. And this was the day of the Jewish people. Light was come into the world: but they chose rather to abide in darkness. The things belonging to their peace were hid from their eyes; and they knew not the time of their visitation. When Jesus thought of this, when the prospect of the city lying before Him reminded Him of the miserable consequences awaiting their obstinacy, He wept over it. Think of the truths which these tears reveal! Yes: they show this most awful truth; that there is a consequence inseparable from unrepented sin, which God would not that any should suffer, but which men must suffer unless they repent and be converted. Jesus beheld the city, and wept over it. Were it not then easy to pardon it? To put an end at once to the sorrows awaiting Jerusalem, and to His own grief on account of them? It could not be so. As there is joy in heaven over one sinner

that repenteth, so there is sorrow over the sinner that repenteth not. There is still, however, another reflection, and one abounding in consolation. How readily will He, who wept over the impenitent, receive the repentant offender who has perceived the time of His visitation! How gladly will He deliver him from all that he has incurred, and all that he is fearing! As He had before complained concerning Jerusalem, "How often would I have gathered thy children together, and thou wouldest not!" so is it His merciful desire that His blood should rather save the souls of all, than that His tears should lament over the condemnation of any sinner.—J. B. SUMNER.

THE very phrase of *merit* (if I may judge of others by myself) hath somewhat in it that is ungrateful, and of a displeasing sound to a Christian ear. The very work of the Spirit of God upon a Christian's heart, abasing him in himself, and carrying him out to Christ, hath, methinks, a distaste of such terms as these. The Lord and my own conscience know that my iniquities are more before mine eyes, and a greater burden is upon my heart, than will suffer me to trust in any merits of my own; and though the desire of my soul is to walk with God, and I have tasted of His unspeakable love in His holy ways, and perceived that there only it is that He will be found, yet I seriously profess, that among all the temptations of my life, I have felt so little temptation to dream of merit, or to take any boldness with God upon confidence of the worth of anything in myself, or be lifted up in conceit of my good deservings, that I know not the best work that ever I did in my life, which doth not more humble me than exalt me when I review it.

I am so conscious that I have nothing but what I received, and that it is God that worketh both to Will and to Do, and that without Christ I can do nothing.—BAXTER'S *Confession of Faith*.

“SIN is the transgression of the law”—the divine law—and He alone can forgive the offence who is offended by the sin. We, however, know that “God has committed all judgment unto the Son;” that the Son of God hath power on earth to forgive sins. We know how dearly He purchased that power, even at the price of His own blood; and happy, indeed, we are who do know it; who neither depend upon the vain pretensions of men, claiming to be the vicegerents of God, and to hold His mercy in their hands; nor rest on a vague hope, that repentance may efface the memory of the past; nor comfort ourselves with a groundless belief that God will make no “difference between him that serveth Him, and him that serveth Him not.” We depend upon an actual price, paid to discharge a debt incurred; we appeal to a satisfaction really made, to reconcile the offended to the offender. He who made this satisfaction, *hath power on earth to forgive sins*; and trusting to this we have real comfort when He says, *Be of good cheer, thy sins be forgiven thee*. To whom, then, does He thus speak? To every sincere penitent who comes to God through Him. “God hath given to us eternal life; and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life” (1 John, v. 11, 12). May the Holy Spirit implant this faith in us more and more, that through it we may have “all joy and peace in believing!”—J. B. SUMNER.

HERE, then, is the reason why all should exercise themselves to renounce the besetting sins of their age, their station, their disposition. Even if that self-denial be tribulation in this world, it will be incalculable profit in the end. It will repay the poor man for mortifying his discontent, his envy, and for acquiescing in the lot which the wisdom of God assigns him. It will repay the rich man for mortifying his worldly desires, "the lust of the eye, and the pride of life." It will repay the young for mortifying their carnal appetites, their vanity, their dangerous pleasures. It will repay the elder for mortifying their peevishness, their selfishness, their unchristian tempers; and the covetous, for learning to be charitable. It will repay all for renouncing their self-dependence, and committing themselves to the "only name under heaven whereby they can be saved." For whosoever takes up his cross and follows Christ here, in the way of humble and obedient faith, shall follow Him to glory hereafter, when He comes in His kingdom.—J. B. SUMNER.

ST. MATT. xxvi. 34.—*Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.*

THESE words were spoken by our Lord to Peter soon after the last supper; soon after the time when our Lord had said to Peter with the rest of the disciples (except Judas), that they were all clean. They were all clean then, yet He foresaw that in that very night one of them, and that one inferior to none of the rest in love to his Master, should deny Him. One of His disciples should *deny* Him; and yet that

disciple was one whom He had pronounced to be clean. Another of His disciples would *betray* Him : but of him He said, that it had been better for that man if he had never been born. Yet still the case of Peter shows that there is a denial of Him which may be forgiven, if we turn to Him as Peter did, in sincere and hearty repentance. Peter went out and wept bitterly. But the denial of Him, which seems to us a little thing, and to require no earnest repentance, is, indeed, not far from being a betrayal of Him. What is now the difference between the two sins of which we have been speaking ; between the sin of Peter, and the sin of Judas ? The act of Peter was done without premeditation. Assuredly, had he felt himself in any danger of denying his Lord, he would have gone away to his own home, rather than have sought admission into the palace of the High Priest. He probably felt still as he had felt when he said to Jesus, " I will lay down my life for thy sake." But Judas's sin was deliberate ; it had been resolved upon, not some minutes only before it was committed, but some hours, and even some days. He had gone to sleep, and risen in the morning, more than once, with the evil purpose in his heart ; he had seen Christ, had heard Him speak, and partaken with Him of the last supper ; still the purpose remained in him unmoved. Christ said to him, " What thou doest, do quickly." But even the very knowledge that Christ was aware of his purpose did not shake him ; he went out and carried it into effect. And so, after the two sins were committed, what followed in either case ? One look of our Lord's recalled Peter to himself, to that very self, that better and habitual mind, which our Lord had pronounced to

be clean. He went out and wept bitterly ; how bitterly none can know, but those whose habitual sense of sin and of holiness has taught them to look on sin somewhat as God looks on it. And after he had thus earnestly repented, Christ, as we know, did receive him again ; again He loved him ; again He trusted him ; again He ate and drank with him, even after He had risen from the dead. But of all this, in the case of Judas, we hear nothing : with him there was remorse, indeed, but not repentance ; and unblest sorrow working an unblest death. Now then we are all as Peter was, and as Judas was, Christ's disciples. We are like them, too, undoubtedly, in another point, that we also sin as they sinned. But the great matter to consider is this, Are our sins the sin of Peter, or the sin of Judas ? Do we deny Christ, or do we betray Him ? First, then, as I said when speaking of the two disciples, we must consider what is the general character of our lives. Do we love Christ, or do we care for Him nothing ? Is our habitual feeling towards Him like that of Peter ? " Lord, to whom but Thee shall we go ? Thou hast the words of eternal life." Or is it like that of Judas, who had the bag and bare what was put therein ; that is, do we care nothing for Christ except so far as in this age and country there are some worldly conveniences attached to following Him ? We do repeatedly, it may be, things which we know to be wrong ; we say that we are sorry for it, that we wish we could be better ; but to say so is no better than a falsehood, if we take no pains, if we use none of the appointed means to become better. Christ has told us to watch and pray, lest we enter into temptation ; adding as the reason for His com-

mand, that, although the spirit is ready, yet the flesh is weak. Christ knows that we are weak, and He tells us what we are to do to become strong. If we will not obey Him, and will not practise His appointed remedies, then, if we remain weak, it is our own fault; it is not only the sin that dwelleth in us which doeth the evil thing, but we ourselves are habitually consenting, and make sin's work altogether our own. If there be any of us whose sin is thus in any degree like that of Judas rather than that of Peter, let us consider that as yet, in one most infinitely important point, it is not the sin of Judas; that Christ has not yet said of us, that it were good for us if we had never been born; that He still calls us to repent, and still is ready to receive us with forgiveness. But, indeed, we should make haste to obey His call; indeed, we should press earnestly to enter into His presence before the door shall be shut. We call on you to take Christ's arms to strengthen your weakness; to watch and pray with Him and to Him, that ye enter not into temptation. We call on you to come to Him truly and without reserve, to learn from His cross what a thing that sin is which you commit so carelessly; to throw aside every weight (we each have one or many that are weighing down our souls); to arise and come to Him for salvation. Then, indeed, you will soon find how false is that excuse of weakness which now you are so apt to plead: then certainly you will be strong enough to overcome the evil which now overcomes you, to do the good which now you cannot do. I will hope that there will be those who, resolving to come to Christ in all sincerity, and imploring His help to cleanse every corner of their hearts, may be in His

sight as clean ; and being so, may, with their sins forgiven, be accepted as welcome guests at Christ's holy table, receiving from His love a full forgiveness for what is past, and effectual strength for what is to come.—DR. ARNOLD.

FROM the beginning of days man hath been so disobedient to the Divine commandments, that in many cases there can be no reason given why a man should choose some ways, or do some actions, but only because they are forbidden. When God bade the Israelites rise and go up against the Canaanites and possess the land, they would not stir ; the men were Anakims ; the cities impregnable ; and there was a lion in the way : but presently after, when God forbade them to go, they would and did go, though they died for it. I shall not need to instance in particular, when the whole life of man is a perpetual contradiction ; and the state of disobedience is called the “ contradictions of sinners :” even the man in the Gospel, that had two sons, they both crossed him, even he that obeyed him and he that obeyed him not ; for the one said he would and did not, the other said he would not and did ; and so do we : we promise fair and do nothing ; and they that do best, are such as come out of darkness into light—such as said, “ they would not,” and at last have better be-thought themselves. “ The spirit,” that is, “ the inward man,” or the reasonable part of man, especially as helped by the Spirit of grace, that is willing ; for it is the principle of all good actions—“ the power of working” is from the Spirit ; but the flesh is but a dull instrument, and a broken arm in which there is a principle of life, but it moves

uneasily ; and the flesh is so weak, that in Scripture to be “ in the flesh,” signifies a state of weakness and infirmity ; so the humiliation of Christ is expressed by being “ in the flesh.” “ God is manifested in the flesh.” The old man and the new cannot dwell together ; and therefore here, where the Spirit, inclining to good, well-disposed, and apt to holy counsels, does inhabit in society with the flesh, it means only a weak and unapt nature, or a state of infant grace ; for in both these, and in these only, the text is verified. Our nature is too weak, in order to our duty and final interest, that at first it cannot move one step towards God, unless God, by His preventing grace, puts into it a new possibility. “ No man can come unto me,” said Christ, “ unless my Father draw him.” “ The Divine love must come upon us, and snatch us” from our imperfection, enlighten our understanding, move and stir our affections, open the gates of heaven, turn our nature into grace, entirely forgive our former prevarications, take us by the hand, and lead us all along ; and we only contribute our assent unto it, just as a child when he is tempted to learn to go on, and called upon, and guided, and upheld, and constrained to put his feet to the ground, lest he feel the danger of a fall ; just so is our nature and our state of flesh. It is weak as a child, ignorant as infancy, helpless as an orphan, averse as an uninstructed person, in so great degrees, that God is forced to bring us to a holy life by arts great and many as the power and principles of creation ; with this only difference, that the subject matter and object of this new creation is a free agent. Some men are wise, and know their weaknesses, and to prevent their falling back, will make strong resolu-

tions, and bind up their gaps with thorns, and make a new hedge about their spirits; and what then? This shows, indeed, that "the spirit is willing;" but the storm arises, and winds blow, and rain descends, and presently the earth trembles; and the whole fabric falls into ruin and disorder. A resolution (such as we usually make) is nothing but a little trench which every child can step over; and what Christian lives that will not say, and think, that he hath repented in some degree; and yet still they commit sin; that is, they break all their holy purposes as readily as they lose a dream? I have all this while complained, and, you see, not without cause; I shall afterward tell you the remedies for all this evil. In the meantime, let us have but mean opinions of ourselves; let us watch everything of ourselves as of suspected persons, and magnify the grace of God, and be humbled for our stock and spring of follies, and let us look up to Him who is the Fountain of grace and spiritual strengths, and pray that God would give us what we ask and what we ask not; for we want more helps than we understand, and we are nearer to evil than we perceive, and we bear sin and death about us, and are in love with it. But if we design to live happily, and in a better place, it must be otherwise with us; we must become new creatures, and have another definition, and have new strength, which we can only derive from God, whose "grace is sufficient for us," and strong enough to prevail over all our follies and infirmities.

JEREMY TAYLOR.

JER. xiii. 16.—*Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon*

the dark mountains, and, while ye look for light, he shall turn it into the shadow of death, and make it gross darkness.

CERTAIN it is, that in the style of Scripture, repentance is the great “glorification of God;” and the prophet, by calling the people to give God glory, “calls upon them to repent,” and so expresses both the duty and the event of it; the event being “glory to God on high, peace on earth, and good-will towards men,” by the sole instrument of repentance. And this it was that Joshua said to Achán, “Give, I pray thee, glory to the Lord God of Israel, and make confession unto him.” I proceed to read the words of my text thus:—“Repent of all your sins, before God cause darkness, and before your feet stumble upon the dark mountains.” And then we have here the duty of repentance, and the time of its performance. It must be “a seasonable and timely repentance;” a repentance which must begin before our darkness begin; a repentance in the daytime; “that ye may work while it is called To-day,” lest if we “stumble upon the dark mountains,” that is, fall into the ruins of old age, which makes a broad way narrow, and a plain way to be a craggy mountain; or, if we stumble and fall into our last sickness, instead of health, God send us to our grave without the pardon promised to the penitent sinner.—
 JEREMY TAYLOR.

1 PET. ii.—2. *As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3. If so be ye have tasted that the Lord is gracious.*

LET us see what the promise is which we all have given once in our baptism, which we all have to renew

in our hearts every day as long as we live, and which we all either have, or will renew, with our lips also in the sight, not only of God, but of men, at our confirmation. We promise to keep our vow made in our names at our baptism, as follows: "I renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that I will not follow nor be led by them." "I believe in God's holy word, which declares to us all the articles of the Christian faith, and I believe those articles of the Christian faith." "And I will obediently keep God's holy will and commandments, and walk in the same all the days of my life." This, then, is our baptismal vow, consisting, as we have heard, of three parts. First, we promise to renounce, or give up, evil things; next, we declare that we believe true things; and lastly, we promise to do good things. Every day we need repentance. We promised in our baptismal vow to resist all those temptations which our Lord himself, who in all things, save in sin, stood in the place of us all, did resist and overcome, and which are classed under those three great divisions; the flesh, the world, and the devil. True it is, that the temptations of the flesh, and of the world, are also temptations of the devil, and by one or both of these he wins most of his victories over us. But as there are some temptations which seem not properly to belong to the world or the flesh, so they are put by themselves, and are called especially the temptations or works of the devil. These, however, are comparatively few in number, and comparatively few are tempted by them. It is either by the temptations of the flesh, or by those of the world, or by both, that by far the greater number of souls, and in by

far the greatest portion of their lives, are tempted, and are overcome. But the words are not, perhaps, plain to us; if we understand their meaning, it is but in part. The words may not be plain to us, but the things which they mean are familiar enough to the very youngest of us. Ask a child, ask many a boy, nay, ask many a man, whether he renounces the flesh and the world, and the question will not come home to his mind, and the flesh and the world will be merely unmeaning words to him; so that his answer cannot be said to be given in sincerity, because, in fact, he knows not what he is saying. Yet, take any boy, and ask him to tell you some of the things which give him the greatest pleasure, and if he would tell you honestly, he would name eating and drinking, and lying long in bed, and having little or no work, and having a great variety of amusements; also, he would like being made of consequence; he would like being praised, and being admired, and being a general favourite. Now the first-named pleasures, eating and drinking, and sleeping, and idleness, and amusements, may be called the temptations of the flesh; liking to be made of consequence, to be admired, and to be thought much of, may be called temptations of the world. These things lead us into faults; *faults*, as we call them in common speech; *sins*, as God regards them. There is a wonderful difference in the force of these two words. Faults are things which are to be made allowance for, which are not to destroy the regard and love which our friends feel for us; but sins, even to our careless minds, are something deeper. Will they pass away too, and be forgotten? Will God love us in spite of them? Will he receive us notwithstanding them? Will he regard

them with displeasure only for a moment, and then be gracious to us, as if they had never been committed? We are all apt to call, and to think, our sins mere faults, things amply wiped out by expressing sorrow for them; things which it is unkind and unreasonable in any one to remember long with severity. It is not the young only who do so; we all, more or less, by nature do the same. And why, then, should we not do so? Why should we regard our sins very seriously? Why should we pray earnestly to be enabled to regard them more and more seriously, to be enabled to feel them deeply, perpetually? I will tell you why; because Christ died for us. This does, indeed, speak to us in a language which it is not possible to express too strongly. But does it speak alone, or does it not confirm what the whole of the Old Testament declares from one end to the other? It tells us, that sin is a very great thing, and a lasting. It tells us, that God will by no means pass it over; and what it tells us, that the death of Christ our Lord does, indeed, confirm in infinite measure. If sin were really a little thing, why should Christ have died? I dare not attempt to dwell on the awfulness of that sacrifice, which neither word, nor thought of created being can reach to. But only consider such language as this, and think whether it is possible to estimate it worthily: "God so loved the world that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have eternal life." With this I would now conclude, for it is the point on which all that I hope to say hereafter depends. May God's Holy Spirit, therefore, convince us of sin; convince us of what it is, and what it will bring us to; that so we may fear God indeed, and be of a humble

and contrite heart, and feel the need of salvation, and so learn to believe in truly, and to love our Saviour.—
DR. ARNOLD.

THY sin lies heavy upon thy soul. Blessed be God that thou feelest it so. Many a one hath more weight upon him, and boasteth of ease. There is music in this complaint. The Father of Mercies delights to hear it, for it is this godly sorrow that worketh repentance to salvation, not to be repented of (2 Cor. vii. 10). Weep still, and make not too much haste to dry up these tears; for they are precious, and held fit to be reserved in the bottle of the Almighty (Ps. lvi. 8). It is a precious word that fell from Elihu: When a man's soul draweth nigh to the grave, and his life to the destroyer, if there be a messenger (of God) with him, an interpreter, one among a thousand, to show unto that man his uprightness, then He (*i. e.* God) is gracious unto him, and saith, Deliver him from going down into the pit; I have found a ransom (Job, xxxiii. 22). Behold, this, then, is thy case: The life of thy soul is in danger of the destroyer through his powerful temptations. I am, howsoever unworthy, a messenger sent to thee from heaven; and, in the name of that great God that sent me, I do here, upon the sight of thy serious repentance, before angels and men, declare thy soul to stand right in the court of heaven: the invaluable ransom of thy dear Saviour is laid down and accepted for thee: thou art delivered from going down into the pit.—BISHOP HALL.

“IF the grounds,” thou sayest, “of my repentance be right, yet the measure is insufficient. I am sorrowful for my sins; but not enough. An effectual grief for

sin should be serious and intense : mine is slight and superficial. I sigh ; but my sighs come not from an humble heart : I can sometimes weep ; but I do not dwell upon my sorrow." Thou hast to do with a God, which, in all the dispositions of our soul, regards truth, and not quantity. If He find thy remorse sound, He stands not upon measure. He doth not mete out our repentance by inches, or by hours ; but when He finds sincerity of penitence, He is graciously indulgent. Look upon David, and acknowledge his sin formidably heinous ; no less than adultery, seconded with inebriation, and murder : yet, no sooner did he, in a true compunction of heart, cry "Peccavi," I have sinned against the Lord, than he hears, from the same mouth that accused him, "The Lord also hath put away thy sin : thou shalt not die" (2 Sam. xii. 13). Doubtless, a true contrition of spirit, and compunction of heart, are necessarily required to a saving repentance ; and these, wert thou but an indifferent censurer of thine own ways, thou couldst not choose but find within thyself. Comfort thyself : even this, this alone, is an acceptable degree of repentance. Our God, whose will is His deed, accounts ours so. What is repentance, but a change of mind from evil to good ? And how sensible is this change ! that thou, who formerly delightest in thy sin, now abhorrest it, and thyself for it. Let not the enemy of thy soul win so much of thee as to render thee unsatisfied with the measure of that penitence which is accepted of thy God : rather turn thine eyes from thy sins, and look up to heaven ; and fasten them there upon thine all-sufficient Mediator, at the right hand of Majesty : and see His face smiling upon thine humble soul, and perfectly reconciling thee to His eternal Father ; as

being fully assured, that, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Rom. v. 1, 2).—BISHOP HALL.

WHILE the Christian, as a *penitent*, looks upon Him whom he has pierced, and mourns; as a *believer* he looks at Him who was wounded for transgression, and hopes. He finds it as desperate to doubt the remedy as to deny the disorder. Having formerly rushed headlong with the presumptuous, he now fears perishing with the fearful and unbelieving. He sees an atonement of God's own providing; he pleads upon God's own authority the merit of that blood which cleanseth from all sin, and by thus receiving the record which God gives of His Son, he sets his seal to it that God is true.—CECIL.

THE fear of death is chiefly caused by a sense of unfitness to meet God, our unreadiness to die, a multitude of personal faults, evil tempers, thoughts, and inclinations, the recollection of innumerable sins, of great omissions and lukewarmness in all religious duties, the little love and gratitude we have to God, and the great imperfection of our repentance; all these make us tremble at the thought of going to give up our account. We feel as if it were impossible we could be saved. "When we come, as it were, into the range and presence of death, our whole consciousness is penetrated with a sense of sin. We see not only the evil we have done, but the good we have left undone; and the good, if so be that we have striven to do, we seem to see for the first time revealed

by some strange and searching light, in which all looks blemished, marred, and sullied. Let sin but drive you closer to His cross; give up yourself, your sin, your will, into His hands; He will not leave you to yourself, He will not forsake you." "He is near that justifieth me; who will contend with me? Let us stand together, who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? I cast myself upon infinite mercy. This is my only stay, but it is all-sufficing."

THE exhibition of the Divine character in its placability and long-suffering is truly precious and encouraging. Let it not encourage us to sin, but to renew the covenant we have broken with our God—casting ourselves anew on Him whose goodness should lead us to repentance, and who will heal our grievous backslidings.—CHALMERS.

EVERY true penitent is obliged to confess his sins, and to humble himself before God for ever. Confession of sins hath a special promise. "If we confess our sins, He is faithful and just to forgive us our sins:" meaning, that God hath bound Himself to forgive us, if we duly confess our sins, and do all that for which confession was appointed; that is, be ashamed of them, and own them no more. For confession of our sins to God can signify nothing of itself in its direct nature: He sees us when we act them, and keeps a record of them; and we forget them, unless He remind us of them by His grace. So that "to confess them to God does not punish us, or make us ashamed; but confession to Him, if it

proceed from shame and sorrow, and is an act of humility and self-condemnation, is a laying open our wounds for cure.—JEREMY TAYLOR.

ON SELF-EXAMINATION.

THE Church of England has, in its Catechism, given very plain and valuable instruction on the nature of the duty of self-examination; nor do I think that I can put the subject in a more instructive form than by bringing that before you. In answer to the question, "What is required of them who come to the Lord's Supper?" we are told, "To examine themselves whether they repent them truly of their former sins; stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ; with a thankful remembrance of his death; and be in charity with all men." This answer shows us that we should examine whether we do in reality possess that repentance, faith, gratitude, and charity, which are necessary to our receiving the Lord's Supper with spiritual benefit. A few observations will now be made on these points, for the purpose of assisting you in your examination. Inquire, then, as to your repentance. Do you know your exceeding sinfulness before God? You cannot repent of your sins without knowing them; nor can you know them but as you are acquainted with the Word of God. By the law is the knowledge of sin. It is from ignorance of the law of God that we hear so many say, "they are not great sinners—they are not worse than others—and they have never done anything particularly wrong." Even when they admit that they are sinners in general, they will not confess that they are guilty of any one particular transgression, nor do they feel that they

daily come short of the glory of God. Alas! such know not God's perfect law, and are wholly ignorant of themselves. They may know the character of thousands around them; they may know the histories of thousands of years of every country; but they know not what to them is the most important of all—the history of their own hearts, and their own lives. We are not only sinners in general, but we never did one thing wholly free from sin. We are born in a sinful world, prone to iniquity from our earliest years, and through the whole course of our lives we have been offending God. Every day, from our rising up to our lying down, in many things we offend. For, what is sin? Not merely what man will acknowledge to be wrong, or what human laws punish; but sin is what God says is wrong. Sin is the transgression of the law of God. What says that law? It requires us to love God with all our heart, and our neighbour as ourselves. It calls us to be spiritually minded. It tells us, "Whatsoever ye do, do all to the glory of God." The bare recital of these things will show us, if we are duly conscious of our state, that there is not a day nor an hour in which we do not fall short of God's requirements, and sin in His sight. The reasonableness of God's law, His tender grace and mercy, redemption by Jesus Christ, the proffered aid of the Holy Spirit, and the long-suffering and forbearance of God, are all powerful and plain arguments why we should keep His commandments, and therefore aggravate our disobedience. In inquiring, then, as to the reality of our repentance, each of us should ask himself, What are my thoughts of my sins? Do they grieve me as being committed against God? Have I another thought of sin to what I once

had? Do I loathe and hate sin as the worst of all evils? Have I thus an habitual mourning for sin? A broken and contrite heart? It is the first work of the Holy Spirit to convince us of sin; have I sought the gift of that Spirit? Our repentance, if sincere, will be proved by "stedfast purposes to lead a new life." Has the conviction, then, of your sinfulness led you to see your need of a new heart and a new spirit, without which you can never lead a new life? Under a deep conviction of the infinite importance of fleeing from the wrath to come, have you determined to do so? Have you, in retirement, seriously reflected on these things? Have you, in short, come to a deliberate and solemn resolution to give yourself up to God? Your examination on this point should include an inquiry, not only as to godly sorrow for sin, but as to the determination to walk in newness of life. But, after all our efforts, let us ever bear in mind that the true preparation of the heart is from God alone; earnest prayer is, therefore, both our privilege and our duty. All the gifts and qualifications which we need come only from God; and He gives them, and ordinarily gives them only, to those whose hearts He inclines to seek them in prayer. The more earnest, and serious, and full our prayers are, the greater blessings we are likely to receive.—
E. BICKERSTETH.

Great and awful is the mystery of the *Will*. Its contents, so to speak, for good, or for ill, are infinite. Virtually it contains our *whole state*, and is itself our whole character in the sight of God.

What a meeting with Him would that be of a heart which still consents to anything against which

the will of God is turned? Who may abide the day of His coming, and who shall stand when He appeareth? (See Mal. iii. 2.)

Instead of wishing to evade the charge of manifold sins and wickedness committed by thought, word, or deed, against the Divine Majesty, is the remembrance of them grievous, and the burden of them intolerable? Do you sincerely desire to be freed from this burden, and to enter into the glorious liberty of the children of God?

Let us then examine ourselves, whether we repent us truly of our former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men.

Thus saith the Lord of Hosts: Consider your ways (Hag. i. 7).

Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden (Gal. vi. 4, 5).

Let us search and try our ways, and turn again to the Lord (Lam. iii. 40).

Commune with your own heart upon your bed, and be still (Ps. iv. 4).

I have considered the days of old, and the years that are past (Ps. lxxvii. 5).

I commune with my own heart, and search out my spirits (Ps. lxxvii. 6).

Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts (Ps. cxxxix. 23).

Who can understand his errors? Cleanse Thou me from secret faults (Ps. xix. 12).

Look well if there be any way of wickedness in me, and lead me in the way everlasting (Ps. cxxxix. 24).

QUESTIONS FOR SELF-EXAMINATION.

Do I love the Lord my God with all my heart, with all my mind, with all my soul, and with all my strength?

Do I desire His favour, and fear His displeasure above everything?

With what feelings do I regard His word, His house, His day, His ordinances, His people?

Are all the faculties of my soul engaged to pay Him sincere, affectionate, and intelligent service?

Am I free from all malice, ill-will, and enmity to any human being?

Do I avoid myself, and discourage in others, all evil-speaking, slander, and contempt?

Am I actively desiring, and seeking, the good of all around me, even as I desire my own?

What do I do for the relief of the poor and destitute, and what proportion of my means do I curtail from my own indulgences in order to bestow it in charity?

Am I seeking the salvation of my fellow-creatures?

Do I know that God accounts men righteous through faith in Him?

Am I seeking righteousness in this way?

Is my life, as regards spiritual things, not a life of sight and sense, but of faith?

REPENTANCE AND FAITH.

Do I repent of my sins?

Let me call to mind my sins of omission and commission, and let me call to mind whether, since my

last examination, I have overcome any faults of which my conscience may accuse me?

Do I believe in Christ as my only Saviour?

Do I rely on Him for pardon, for strength to serve Him, and for grace to stand apart from the temptations and allurements of the world, as well as from the evil habits of those who love the world better than the things of God?

BEATITUDES.—(See Matt. v. 3.)

Am I poor in spirit?

Am I humble and lowly in my mind, affection, and conversation?

Do I mourn for sin?

Have I Christian meekness?

Am I patient under the crosses and trials of this life, and willing to suffer reproach for Christ's sake?

Do I quietly submit to God's painful dispensations?

Do I hunger and thirst after righteousness?

Am I merciful?

Am I pure in heart?

Am I a peace-maker?

CHARITY.

Do the following characters of true charity shine in my daily dispositions, and my course of life?

<p>It suffereth long and is kind.</p> <p>Envieth not.</p> <p>Vaunteth not itself.</p> <p>Is not puffed up.</p> <p>Seeketh not its own.</p> <p>Is not easily provoked.</p> <p>Thinketh no evil.</p>	<p>Rejoiceth not in iniquity, but rejoiceth in the truth.</p> <p>Beareth all things.</p> <p>Believeth all things.</p> <p>Hopeth all things.</p> <p>Endureth all things.</p>
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Is it my grief that I have so little of this spirit?

Am I seeking, cultivating, and praying for it?

Have I ever seriously thought that I am accountable to God for all I have?

Have I considered what gifts I have, and how I may use them for His glory?

Are my time, health, influence, and property considered as talents intended for the service of God?

Have I strength? Let me devote it to His service. He asks it of me, and I may not have it long to use. It is a talent which He may require one day with usury.

Can I give a good account of my time? Time! precious gift. How do I spend it? What portion of it do I give to God? I can count over so many hours in eating, and drinking, but where is God's portion? So many hours in sleep and amusement, but where is God's portion? So many hours in business or study, but where is God's portion? Let me remember He will one day ask me for it, and the unprofitable servant will not go unpunished.

What time do I spend in prayer? In reading my Bible? In going about doing good? Who among my fellow-creatures has been helped by me to a knowledge of salvation, among all the poor and ignorant around me?

Do I thus act from *love*, not from fear, nor from any idea of meriting either heaven or glory by works?

Do I receive all temporal and spiritual blessings as coming from God?

Am I delivered from all anxious care for the future?

Do I remember that my whole life is a scene of trial and probation?

Is sin, as such, hateful to me? and is my will bent against it?

Is holiness, in its principle, lovely and a delight to me? and does my will, in its intentions and desires, universally embrace it?

Am I, with my whole soul and strength, on *God's side* in an evil world?

The true test of repentance, and the exposition of its real character, is our moral habit before God. Let us see how we may try this state.

First, we must ask ourselves this question: "Is there any one sin, great or small, of the flesh, or of the spirit, which we willingly and knowingly commit?" This is, in fact, the crisis of our spiritual life. To say that we do not so allow ourself, does not imply any very high state of spiritual advancement, still less does it imply freedom from the commission of sin; there are sins of ignorance, weakness, strong temptations, sudden assault, which go to make up a heavy account day by day, even against those who neither knowingly nor willingly consent to them. This state, therefore, is only the first step in a converted life. For what conversion of heart can there be so long as a man willingly commits sin, *knowing it to be sin?*

WHEN I have fallen, as by an impatient word, a peevish tone, a selfish desire, an unguarded eye, or an envious thought, do I turn, and if I can, make amends to my fellow-sinners, and in all make my instant confession to God?

Do I stand in fear in the morning lest I should be overcome?

Do I grieve at night if I have been cast down?

Is my present hatred of sin greater, my avoidance of it more determined, than at any former period?

Is my love of the Saviour, my desire to be conformed to his image, stronger than before?

Are my charity, my patience, my self-denial, my obedience, my prayerfulness, all on the increase? These are the unerring features of God's children, without which, not an individual of Christ's redeemed family ever yet passed from his school of trial upon earth into the happy and rejoicing society of the many mansions of his Father's house, the Christian's home.

Do I believe that Almighty God is ready graciously to pardon all who truly repent them of their sins, and forgive others, and are ready to seek reconciliation, and to satisfy for all injuries which they have done, and are in peace and charity with all their neighbours? Although I have sinned, yet do I cover my sins, and justify them, or with grief of heart confess them, and condemn myself for the same? "If we confess our sins, He is faithful and just to forgive us our sins" (1 John, i. 9). Do I confess them to Him, and turn away from the same; having, by the help of His grace, already forsaken some, and studying, and being resolved in heart to forsake all? "Whoso confesseth and forsaketh his sins, shall find mercy" (Prov. xxviii. 13). If I have sinned against my brethren, am I ready to submit myself, and seek to reconcile myself to them, and to the utmost of my power to make them any reasonable satisfaction? If a man has first reconciled himself to his brother, he may come to God with a good heart, and offer his gift. Whilst with an humble, a contrite, and a returning heart, I am thus seeking to the Father of Mercies to forgive me my trespasses, do I from my

heart forgive all persons who have sinned against me? "If I forgive men their trespasses, my heavenly Father will also forgive me" (Matt. vi. 14). As I earnestly seek mercy, am I ready to show it, and, according to my ability, to give alms to the needy? "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7).

The effect which my self-examination should have upon me deserves consideration. Examination is in order to my conviction of sin, on the points in which I have failed; to my comfort, in those which God has in His mercy enabled me to fulfil; and to the quickening me better to discharge my duties subsequently. I am not the better merely for asking myself questions: and I may be the worse if I put such a religious exercise in the place of Christ, the only Saviour. In those particulars in which I find myself to be guilty, I should see fresh cause for humbling myself before God, for eagerly applying to Christ, and simply relying on Him, and for future watchfulness in prayer. In those particulars in which my heart does not condemn me, I shall doubtless see fresh cause for gratitude to God who has preserved me, and for faith in Him still to keep me. The Christian should have his hope strengthened. He should come, after self-examination, to a comfortable conclusion, a good hope through grace, that, with all his failings, he is a Christian, a child of God, and an inheritor of the kingdom of heaven. He may say, "I know that I have experienced a change of heart; for my views, my feelings, and my affections, are quite different to what they once were. I hate sin. I desire holiness. I see an infinite value in Christ. I love His word, His day, and His service, and would

not give up my hope in Him for all the world. These are views and feelings of which I once knew nothing. The Christian may say, "I know that I have passed from death unto life," because I love the servants of Christ in proportion as I see them to be His; I love them wherever they are, or whoever they may be; and once I either despised, or cared nothing for them, or knew them not. The conversion of a soul to God fills me with gladness. I find God drawing my heart to Himself, so that I desire His presence, and cannot be content with the means of grace without communion with Him in them. He is my portion; and though it is not now with me as I would it were, and I fall vastly short of what I ought to be, yet, blessed be God for these marks of His grace. My views of happiness show me I am His child. To be free from sin and like God; to know, and love, and serve Him perfectly; this is my view of happiness. Communion with Him is my highest joy, which far exceeds all the earthly pleasures I have ever experienced. These are not natural feelings; divine grace must have made the change. Let the Christian, then, take the comfort which this view gives. It will fill him with gratitude and love; it will not lead him to pride, presumption, or a fancied superiority over others; but to self-abasement, tenderness, compassion, and unwearied benevolence. Nor let this be counted a vain labour. A period will arrive when I shall review my whole life, and I may even now be quite assured that "those days and hours which were spent in prayer, in examination of the heart, and in the exercises of faith and repentance, will bring more true peace and comfort upon my death-bed, than all other times of my life besides," seeing that they, through the grace

of the Holy Spirit, discovered to me my sinfulness, and thus I am led to Christ, the only sure Guide and Protector, through the valley of the shadow of death.

—E. BICKERSTETH.

ST. LUKE, vii. 47. — *Her sins, which are many, are forgiven, for she loved much.*

THERE are few histories in the Gospel which furnish us with a more comforting example of the mercy of Jesus, our good Master, than that of Mary Magdalene. It seems to me that one cannot read this history without being impelled by an earnest longing to love a God so compassionate, and ever ready to forgive a poor sinner who comes to express to Him his repentance. Let us, then, relate it in all its simplicity. “And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee’s house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at His feet behind Him, weeping.” Poor sinner! she felt herself overwhelmed with the weight of her sins; she was cruelly torn with remorse; a thousand passions, long nourished in her breast, were raising there a fearful tempest; she no longer knew what was to become of her; when lo! she heard that Jesus was at the Pharisee’s house. He who is said to be so good; who heals the sick; who comforts the afflicted; who does good to the whole world! Oh, I will go and cast myself at His feet, the unhappy sinner said; and she went, and there wept; saying nothing, asking nothing, but contented to weep and make known by her tears her repentance and her

love. "Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, 'This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner.'" But that Pharisee knew not the goodness and compassion of our Divine Saviour, who said to him: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, 'Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 'Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said to the woman, thy faith hath saved thee, go in peace.'" The holy penitent, filled with gratitude for so much clemency and compassion, attached herself to Jesus, and resolved to follow Him everywhere, with other holy women, to share, as she should be able, His sorrows and fatigues, and to minister to His sustenance. She left Him no more; and when she heard He had been seized by the Jews, she followed Him through the bloody scenes of His Passion.

What courage was here ! Almost all the apostles had forsaken their Master ; Peter had denied Him three times, and, lo ! that woman braved the insults and threats of the soldiers, and the railleries of the multitude, in order not to be separated from her Saviour. She climbed Mount Calvary, stationed herself at the foot of the cross of Jesus, and there she shed abundantly tears of pity and of love.

“ The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” When the Lord Jesus had yielded up His last breath, they laid His body in a sepulchre cut out of a rock, and it was there Mary Magdalene, guided by her love, repaired at early dawn, the day following the Sabbath, for the purpose of embalming Him. She advanced, and was not long in perceiving that her Divine Lord was no longer there. In her grief “ she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.” Upon hearing that, the two apostles went with her to the sepulchre, and not finding Jesus there, they returned to their own homes. But Mary Magdalene could not make up her mind to follow them : she “ stood without at the sepulchre weeping.” Alas ! she had come with the hope of finding her kind Master, and she finds Him not ! To whom can she have recourse ? Everything abandons her ; nought remains to her save her grief, and her tears.

O my God, what an excellent lesson for us is this ! If we sought Jesus, as Mary Magdalene did ; if, after having lost His grace by sin, or the consolations of

His love by our lukewarmness, we realised, as she did, the greatness of our loss; if, like her, we persisted in seeking Jesus; if we called Him with cries and tears, we should, like her, find Him again, and that with an abundance of joy which would surpass all our hopes. "And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master." Who would be able to tell the joy which transported Mary Magdalene when she recognised Jesus? She uttered a cry, and cast herself at His feet: it was all she could do: her silence and tears speak more to the heart of her Lord than any words could. Let the sinner, then, take comfort from the example of her whose history we have now recited. Let him bring forth fruits meet for repentance, so that loving much, like Mary Magdalene, like her he may in the end be accepted. Amen.—*Translated from Pinart's Suffering Life of Christ, by the Bishop of Brechin.*

THE PENITENT THIEF.

ST. LUKE, xxiii. 42.—*Lord, remember me when Thou comest into Thy kingdom.*

SUCH was the short prayer of the penitent thief, which, by reason of its faith and trustfulness, drew forth an answer from our Lord, "This day shalt thou be with me in Paradise." He had asked to be merely remembered, and Jesus promises him His kingdom. Let us now consider, that at the moment when the penitent thief said to Jesus, "Lord, remember me when Thou comest into Thy kingdom," our Divine Saviour was in a condition of unexampled affliction and humiliation. His disciples had forsaken Him; one of them had betrayed and sold Him; another had denied Him three times; the Jews uttered blasphemies against Him; the Gentiles derided Him; and scarcely any one believed in Him. It was then, at the very time when Jesus was, by nearly all who had known Him, disesteemed, that the penitent thief, inwardly enlightened by Divine grace, acknowledged Him for his King and God. . . . The disciples of Jesus had long held converse with Him; had heard His wonderful doctrine; had a perfect knowledge of His life and miracles; nevertheless, their faith was terribly shaken when they saw their Lord nailed to the cross; the penitent thief, on the other hand, had never heard the voice of Jesus, except when He prayed for His executioners; He neither knew of His doctrine, nor of His miracles; and yet he exceeds the apostles in constancy, and makes a public profession of his faith. What a subject for serious reflection! O how this example

should teach us that the weakest of men is strong with the grace of God, and that the greatest man is weak without it. The thought of the blessed death of the penitent thief may well inspire confidence in the mercy of God, and we may rejoice at the many examples of penitent sinners, who no sooner turned to their God and Saviour, than he received them with loving-kindness. Mary Magdalene cast herself at His feet, which she bathed with her tears, and her sins were at once remitted. Peter denied Him thrice, but he wept for his sin, and was immediately restored to His favour. They brought to Him a woman taken in adultery, and He would not condemn her, but sent her away, charging her to sin no more. O! then, gracious Lord, my strength, my refuge, my protection, have mercy likewise upon me, not only now when thou art come to Thy kingdom, but forsake me not in the hour of death. When my strength and my heart fail, be Thou my portion for ever. Amen.—
Translated from Pinart, by the Bishop of Brechin.

PRAYERS CONTRIBUTED AND EXTRACTED.

“Remember not, Lord, our iniquities, nor the iniquities of our forefathers; spare us, good Lord; spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever. Spare us, good Lord.”

MORNING PRAYER.

O COME, let us worship, and fall down, and kneel before the Lord our Maker. Let us return unto our God, with all contrition and meekness of heart, acknowledging and confessing our offences; and let us heartily rejoice in the strength of our salvation. Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. But, O Lord, we beseech Thee mercifully hear our prayers, and pardon all those who confess their sins unto Thee. Spare Thy people, O Lord, whom Thou hast redeemed; for Thou art a merciful God, full of compassion, long-suffering, and of great pity. Help us, O God our

Saviour, and be merciful to us sinners, for Thy dear Son's sake. We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness. Give us grace that we may cast away the works of darkness, and put upon us the armour of light. Mortify and kill all vice in us; and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith, we may glorify Thy holy name. Thou, O Lord, hast made us, and not we ourselves; we are Thy people, and the sheep of Thy pasture. Thy mercy is everlasting, and Thy truth endureth from generation to generation. Increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may pass through things temporal, that we finally lose not the things eternal, through Jesus Christ our Lord. Amen.—BLOMFIELD, *Bishop of London*.

EVENING PRAYER.

LET our prayers be set forth in Thy sight as incense, O Lord, and let the lifting up of our hands and hearts be an evening sacrifice. That it hath pleased God to add another day to the years of our pilgrimage; that none of His judgments, to which our sins have justly subjected us, have fallen upon us; that He hath supplied us with the necessaries of this life, and the means of attaining a better; accept, O God, our unfeigned thanks for these, and all Thy mercies, from day to day, and week to week, bestowed upon us. But, that we may serve Thee with quiet minds, forgive us those sins whereof our consciences are afraid, and avert from us the judgments we have justly deserved. Remember not the offences of our youth, and in mercy blot out those of our riper years, and grant that our

sins may never rise up in judgment against us. So bless and sanctify our sleep to us that it may prove a refreshment to our bodies and souls. May the Almighty God take us, and all dear to us, under His gracious protection; give His holy angels charge concerning us; preserve us from the dangers of the night, and keep us in perpetual peace and safety, through Jesus Christ our Lord. Amen.

PRAYER.

O LORD, who hast placed us in the midst of many and great temptations, to prove to us, and to show us what is in our hearts, whether we will keep Thy commandments, or not, leave us not to ourselves, for our own strength is perfect weakness. How often have we fallen into sins from which we thought we had escaped! How many times have we grieved Thy Holy Spirit, and provoked Thee to displeasure against us. But blessed be Thy name, that in Thee we have a faithful God, longsuffering and abundant in mercy, pardoning iniquity, transgression, and sin. O let Thy goodness daily lead us to repentance. Help us continually to be looking unto Jesus, the Author and Finisher of our faith; who was in all points tempted like as we are yet without sin. Comfort and support us by His love. Establish our faith. Quicken our obedience. Enable us to glorify Thee on earth, and to persevere even unto the end. Build us up on Him, who is our righteousness and strength, our Lord, and Redeemer. Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy: to the only wise God our Saviour, be glory and praise, both now and for ever. Amen.

COLLECT.

O LORD, raise up, we pray Thee, Thy power, and come among us, and with great might succour us, that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

COLLECT.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but that he may turn from his wickedness and live; and hast promised to pardon them that truly repent and unfeignedly believe Thy Holy Gospel; of Thy mercy I beseech Thee to grant me true repentance, and Thy Holy Spirit, that those things may please Thee which I do at this present; and that the rest of my life hereafter may be pure and holy; so that at the last I may come to Thine eternal joy; through Jesus Christ our Lord. Amen.

COLLECT.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

COLLECT.

ALMIGHTY God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent ; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ. Amen.

MORNING PRAYER.

ALMIGHTY God, by whose good providence the whole world, as one family, is governed and preserved ; we, the work of Thy hands, kneel before Thee to implore Thy mercy and protection for the time to come ; most humbly beseeching Thee to pardon all our sins, which may hinder any of Thy blessings from descending upon us. We confess, O Lord, that our ingratitude and forgetfulness of Thee, to whom we owe all that we have or expect in this world, and all our hopes in the next, might justly provoke Thee to leave us to ourselves ; but since Thou hast given us some sense of our faults, we do, in all humility, hope and beg that Thou wilt give us Thy pardon also for them, that they may never rise up in judgment against us. And we do not only ask for the pardon of our sins, but for Thy grace and powerful assistance, that we may not for the time to come hazard Thy favour and protection by our wilful transgressions. Accept, O Lord, our vows, which we now renew before Thee, to strive earnestly to renounce the devil and all his works, to believe in Thee, and to serve Thee faithfully all our days ; and as Thou hast excited those holy desires and

purposes in our hearts, so enable us to perform them constantly in the whole course of our lives. Remember not, Lord, our iniquities, nor the iniquities of our forefathers; but spare us, good Lord, and have patience with us, if perhaps, we may at last bring forth such fruits, as may become Thy great care and long-suffering. And now we commend ourselves, our prayers, and all belonging to us to Thee, our Creator and Redeemer; we are willing in everything to be disposed of as Thou seest good, believing that Thou orderest all things for Thy honour, and for the good of those that depend upon Thee, as we do for all the blessings of this day. These, and all Thy other blessings, which Thou knowest better to give than we to ask, vouchsafe (if it seem good unto Thee) to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

FOR THE GRACE OF PERSEVERING PRAYER.

LORD, teach us to pray. Strengthen us by Thy Spirit, and enable us to pray without ceasing; to pray always, and not faint; to continue instant in prayer, and watch thereunto with thanksgiving. The spirit indeed is willing, but the flesh is weak. O help our infirmities; take away our unbelief; draw our affections to things above; and fill us with such hearty desires, and such holy assurance towards Thee, that we may never approach Thy throne of grace without obtaining a blessing. Stir us up to greater earnestness; that we may pray, not only because we are commanded so to do, but with the liveliest affections of the heart. Though it be long ere Thou answer us, yet enable us patiently to wait, and fervently to long for the time when Thou wilt have mercy upon us. O Lord, cast not out our

prayer ; but let Thy lovingkindness come unto us, even to us, O Lord, according to Thy word, for Jesus Christ's sake. Amen.—E. BICKERSTETH.

PRAYER.

O LORD, heavenly Father, send Thy Holy Spirit to convince me of my sins, and especially of the evil heart of unbelief. Take away, according to Thy precious promise, the heart of stone, and give me a heart of flesh ; that, humbling myself under Thy mighty hand, I may be a partaker of thy precious promises, through Jesus Christ my Lord. Amen.

EVENING PRAYER.

ALMIGHTY and most merciful Father, I humbly desire to acknowledge Thy goodness to me the day past, to beg Thy merciful protection this night, and to praise Thy holy name for these and all Thy other mercies from time to time bestowed upon me. I confess, O God, and am heartily sorry for it, that I do not walk worthy of the great benefits which I constantly receive from Thy good providence, nor make suitable returns for these blessings ; and, therefore, I may justly fear, lest Thou shouldest put a stop to the current of Thy mercies to me. But since Thou hast inspired me with a sense of my unworthiness, I do humbly hope for, and depend upon, Thy pardon and grace, to do whatever Thy good Spirit shall direct me to. Pardon, therefore, good Lord, all my offences in thought, word, or deed, against Thee, or against my neighbour, for the merits of Jesus Christ. Look upon me in much compassion, not for anything in me, but for the love and respect which Thou bearest to Him in whom I humbly believe Thou art fully reconciled to me.

Take away my sins, and the punishment due unto me for them. Thou, who abhorrest nothing which Thou hast made, cast me not away from Thy presence; take not Thy Holy Spirit from me; but create in me a new heart, that all my desires, words, and actions, may be conformable to Thy blessed will; and that every day I may be more sensible of Thy mercy to me in making me better, the nearer Thou bringest me to my end; that after the few nights and days I have to pass in this world, I may come to Thine eternal rest, together with Christ Jesus our Lord. Amen.—BISHOP WILSON.

PRAYER.

O ALMIGHTY God, Father of our Lord Jesus Christ, the God of mercy and comfort, with humble confidence and strong desires I approach Thy throne of grace, begging of Thee mercy and protection, pardon and salvation. O my God, I am a sinner, but sorrowful, and repenting: Thou art justly offended with me, but yet Thou art my Lord, and my Father, merciful and gracious. Be pleased to blot all my sins out of Thy remembrance, and heal my soul, that I may never more sin against Thee. Lord, open my eyes, that I may see my own infirmities, and watch against them; and my own follies, that I may amend them: and be pleased to give me perfect understanding in the way of godliness, that I may walk in it all the days of my pilgrimage. Give me a spirit diligent in the works of my calling, cheerful and zealous in religion, fervent and frequent in my prayers, charitable and useful in my conversation; give me a healthful and a chaste body, a pure and a holy soul, a sanctified and humble spirit; and let my body, and soul, and spirit be

preserved unblameable to the coming of the Lord Jesus. Amen.—JEREMY TAYLOR.

PRAYER FOR REPENTANCE AND A HOLY LIFE.

ALMIGHTY God, the Fountain of Holiness, who by Thy Word and Thy Spirit dost conduct all thy servants in the ways of peace; inviting them by promise, and winning them by love, grant unto us so truly to repent of our sins, so carefully to reform our errors, so diligently to do all our duty, that we may never transgress Thy holy laws willingly; but that it may be the work of our lives to obey Thee, the joy of our souls to please Thee, and to live to Thee, through Thy grace in Jesus Christ our Lord. Amen.—JEREMY TAYLOR.

PRAYER.

ALMIGHTY God, and Father of our Lord Jesus Christ, Thou hast promised in Thy Holy Word, that Thou wilt pardon the sins of all those that truly and sincerely repent. I come before Thee as a sinner who has broken Thy holy laws in thought, word, and deed, and I am desirous of being humbled in penitence and contrition, and then, having acknowledged my many offences, may I hear those gracious words spoken to my soul, "Thy sins are forgiven thee." But, O gracious Father, I feel that the deceitfulness of the human heart, and the pride of human nature, too often frustrate the work of grace in the soul, and I fear that my repentance is not sincere. O blessed Saviour of the world, who in Thine embassy of mercy to a fallen world didst preach the Gospel to the humble and the contrite, and didst exhort men everywhere to repent, suffer me not to delude myself with

a form of repentance without the power. May my sorrow be of that godly sort which shall mourn for the sins of the past, not only because they have destroyed my peace, but because they have been committed against a God of mercy, a Saviour of love, and against the strivings of the Holy Spirit of God, and enable me to show forth the sincerity and stedfastness of my contrition by forsaking all those evil ways of which I acknowledge myself to have been guilty; and, O heavenly Father, may Thy goodness lead me to repentance, so contrite and so humble, that angels who minister to those who are heirs of salvation may rejoice over it, because they see in my sorrow the proof and the assurance that I am coming back to a Father's home, and will again share a Father's love, and be again received as a once lost, but now a returning penitent child. Hear my prayer for Christ's sake, and to Thy name be the praise, O Father, Son, and Holy Spirit, henceforth, and for evermore. Amen.

MORNING PRAYER.

O LORD our God, who hast manifested Thy love to us in Thy beloved Son, that Thou mightest redeem us from all iniquity, and purify unto Thyself a peculiar people, zealous of good works; bring, we beseech Thee, all our thoughts, words, and works into captivity to the obedience of Christ; that the words of our mouth, and the meditations of our heart, may be always acceptable in Thy sight. We humble ourselves before Thee for all that Thou hast seen in us that has been contrary to Thy holy will; for sins known and unknown, remembered or forgotten; for sins of actual transgression; for sins of omission; for neglect of duties; for strivings against the Spirit; for

the unfaithfulness of our best services ; for hardness of heart, and dulness of hearing, and rebellion of will ; for the lukewarmness and worldliness of our unbelieving and unthankful spirits. Forgive us, O good Lord, forgive us freely, for Christ's sake ; and visit us, as Thou art wont, with the light of Thy countenance, and the abundance of Thy tender mercies. Keep ever in our minds the solemn obligations of our baptism, that, looking unto Him by whom alone we can be delivered from the body of this death, we may bring forth plenteously the fruits of the Spirit, in righteousness and true holiness. Give us grace to crucify the flesh, with the affections and lusts, as becomes the servants of Christ, putting away those evil works which are the evidences of the unrenewed man, and would exclude us from Thy heavenly kingdom ; and abounding in all those good works which are, through Jesus Christ, to Thy glory and praise. And to this end, vouchsafe to make us partakers of Thy Holy Spirit, that, pressing onwards to the prize that is set before us, in full assurance of hope, we may walk holily and unblameably before Thee all the days of our life, and become like-minded with them, who, through faith and patience, inherit the promises, through Jesus Christ. Amen.—SUMNER, *Bishop of Winchester*.

A THANKSGIVING FOR GOD'S MERCIES TO
THE PENITENT.

BLESSED Lord God, I ascribe it wholly to the riches of Thine unmerited mercies that I am not now altogether careless, worldly, and impenitent. To Thee I owe all I now am, and all I hope for ; but while I praise Thee for mercies already received, I would

entreat Thee with my whole heart to carry on the work which I trust Thou hast graciously begun. With a feeling of total helplessness and weakness, I surrender myself wholly into Thy hands. Do Thou keep my wayward heart, for I cannot keep it myself. Do Thou uphold my goings in Thy way. O my Father! increase my hatred of sin. Give me a tender conscience, a fear of going astray, an ardent desire of doing Thy holy will, and enable me so to live to Thy glory here, that I may hereafter inherit Thy promises of eternal life, which Thou hast given us in Thy Son Jesus Christ our Lord. Amen.

EVENING PRAYER.

O ALMIGHTY and everlasting God, we, Thy humble servants, acknowledge Thy bounty and goodness to us during the past day, and beg Thy merciful protection this night. We praise Thy holy name for all Thy blessings from time to time bestowed upon us. We have done what we ought not to have done, and have left undone what we ought to have done. O Lord, make us to see the evil and danger of sin, that we may turn to Thee with our hearts, bringing forth fruits meet for repentance. Pity our infirmities, and help us to overcome them; renew in us thy image daily, and keep us from forsaking Thee, that death may never overtake us unprepared. So teach us to number our days, that we may apply our hearts unto wisdom, and consider the things which belong to our peace, before we depart hence and be no more seen. Oh, that we may live as we hope to die; that in the hour of death, and in the day of judgment, we may be delivered from the just reward of our sins, and from everlasting death. If at any time we are

in danger of forgetting Thee and our duty, recall us, we beseech Thee, by such ways as to Thee seem most expedient, making us obedient to Thy gracious commands. Let Thy blessing, O God, be upon us, to defend us from all dangers, and to comfort us in all adversities. Take us under Thy protection, and guard us from the perils of the night. Remember, O gracious God, our friends and relations, that they may be partakers of the blessings we have implored for ourselves. Grant unto us all, that when we depart this life we may dwell with Thee in life everlasting, through Jesus Christ our Saviour. Amen.

PRAYER FOR ONE IN TROUBLE.

O LORD God, long-suffering and plenteous in mercy and truth, enable us, under every tribulation, to pour out our hearts before Thee, and to trust in Thee as our refuge and strength, a very present help in trouble. Subdue every proud and rebellious thought within us; conform us to Thy blessed will, and cause us to rest in Thy love. Lord, we lament before Thee our manifold and great infirmities, and we acknowledge the imperfection of all our graces. But do Thou, who layest the burden of affliction upon us, vouchsafe us also needful strength to bear it. Suffer us not to be weary of Thy correction. And, above all, let our faith and hope be strengthened through Thy Holy Spirit, who is the Teacher and Comforter of Thy people. Let patience have her perfect work, and in all things enable us to glorify Thy holy name, both now and ever, through Jesus Christ. Amen.

PRAYER FOR REPENTANCE.

O THOU, who by the right hand of the Father art

exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins, now, in this accepted time, I come to Thee for those great blessings. My heart is hard and impenitent, and little affected by my many sins and Thy great goodness; I beseech Thee take away the stony heart, and give me an heart of flesh. Vouchsafe unto me that broken and contrite spirit which the high and holy God will not despise. May Thy sufferings, gracious Redeemer, touch and melt my soul. Let the goodness of God lead me to repentance. Never leave me to myself and my own wandering heart. O blessed Jesus, now bring me back by Thy Holy Spirit to Thy heavenly Father and mine; and returning to Him, may I obtain His mercy, and find that He does abundantly pardon.—BICKERSTETH.

PRAYER.

O LORD God Almighty, slow to anger, and plenteous in mercy: like as a father pitieth his children, so dost Thou pity them that fear Thee. Thou dost not willingly grieve the children of men. But Thou art a holy God, declaring Thy displeasure against sin, by the judgments which Thou dost execute. Thou hast set our iniquities before us, our secret sins in the light of Thy countenance. When Thou hidest Thy face, we are troubled; when Thou takest away our breath, we die and return to our dust. Lord, we desire to humble ourselves under Thy mighty hand. We are miserable, poor, and helpless sinners. There is in us no good thing: our very righteousnesses are defiled with sin, and we are utterly unworthy to approach Thee, the holy and righteous God. But we come in the name of Him who is worthy, and who

ever liveth at Thy right hand to make intercession for us. For Christ's sake pardon all that is amiss : forgive us all our sins, negligences, and ignorances, and blot them out of the book of Thy remembrance. In all time of our affliction, bestow on us more of that broken and contrite heart which Thou wilt not despise. Increase our faith in Thee, and comfort us by a more close communion with Thee, through the Spirit. Sanctify all our troubles to the good of our souls. Leave us not, neither forsake us, O God of our salvation. Guide us in safety through this wilderness below, and bring us finally to the land of everlasting rest, through Jesus Christ our Lord. Amen.

AN ACT OF CONFESSION.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father ; for Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. Amen.

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities ; and for the glory of Thy

name turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

TURN Thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to Thy people, who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, full of compassion, longsuffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them; and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great; and after the multitude of Thy mercies look upon us, through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. Amen.

PRAYER.

O MY God, hear me, I beseech Thee at this time, in the name of Jesus Christ. Give me Thy Holy Spirit to help me to pray, and enable me to draw near to Thee acceptably, with a deep sense of need, and a hearty desire to obtain the blessings for which I ask. Give me grace, I beseech Thee, to confess my sins before Thee, and lead me to a true and perfect knowledge of myself. I am ready to cling to, and to love my earthly treasures; but to Thee, O God, my Saviour, how little do I cleave; how cold, even when it is warmest, is my love to Thee. But, Lord, I beseech Thee, let the sense of pardon work in me that con-

trition which is well-pleasing in Thy sight. And let my heart, enlarged with love to Thee, be filled with love to my neighbour. Let me ever be ready to spend and be spent for others. Fill me with kindness, gentleness, patience, long-suffering, and charity; that charity which never faileth, which is not easily provoked, which beareth all things, which suffereth long, and is kind. And, O my God, give me, I beseech Thee, a spirit of affectionate and grateful submission to Thy holy will; a deep desire to profit by Thy chastenings; a ready willingness to suffer as much and long as Thou seest needful for me. Never let me faint under Thy rebukes, or think for a moment that Thou art careless of my sorrows, or indifferent to my sufferings. Open my inward ear to hear the voice of my Father speaking to me through trial; and give me grace, with heartfelt thankfulness and humble joy, to share the cup of Christ, and to be baptized with His baptism. Let the word of Christ dwell in me richly in all wisdom, and the Spirit of Christ continually open to my mind and heart its deep and precious treasures. And, I pray Thee, make me to delight exceedingly in all occasions of communion with Thee. How often, through carelessness, through want of earnestness and full purpose of heart, do holy seasons pass away but little improved, and leave but little trace of good behind? Oh! that it may be so no more! O Lord, so quicken my soul that I may be more anxious to improve all the means of grace, and more thankfully trade with the talents entrusted to my care; whether permitted to enter Thy sanctuary or detained at home, let my soul maintain as unbroken communion with Thee as it is possible for a soul to enjoy upon this side of heaven. O Lord,

hear; O Lord, forgive; for Thine own sake, O my God, and for the sake of my blessed Mediator and Advocate, Jesus Christ. Amen.

MORNING PRAYER.

O FATHER of my spirit, who didst at first breathe into me the breath of life, and by whose merciful care I am daily preserved, leave me not to the temptations either of my own heart or of this evil world, but so surround me with Thine everlasting arms, that when I am called to leave this world, it may be to enter into that better country which Thou hast prepared for all who love Thee. And now, O heavenly Father, I commit myself to the protection of Thy providence throughout the remainder of my days on earth. I am not able to guide my own ways; and I feel that unless Thine everlasting arms are around me I may fall into sin, and be exposed to sorrow. But blessed be Thy name, that Thou lookest with a sleepless eye upon all the paths of this mortal life, and that Thou hast promised that Thou wilt never leave nor forsake those who trust in Thee. Be it unto me, Lord, according to Thy word. Forgive my wandering thoughts and cold affections. Forgive all the sins and offences of my life; and grant that my course in the path of duty may be like that of the shining light, which shineth more and more unto perfect day. I go forth in Thy strength; oh, grant me Thy favour, for Christ's sake. Amen.

O GOD, whose nature and property is ever to have mercy and to forgive, receive my humble petitions; and though I be tied and bound with the chain of my sins, yet let the pitifulness of Thy great mercy

loose me, for Jesus Christ's sake, our only Advocate. Amen.

EVENING PRAYER.

By the favour of God, we are come to the evening of this day ; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death.

Let us, with penitent hearts, beseech Him to pardon our offences, and to deliver us from the evils which they have deserved. Let us resolve to amend whatever we have done amiss, and pray God, that His grace may keep us from returning to those sins which we have repented of.

And then we may be safe under His protection, who alone can defend us from the powers of darkness.

Sanctify us wholly, we beseech Thee, that our spirits, souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ.

Defend us from all adversities which may happen to our bodies, and from all evil thoughts which may assault and hurt our souls ; and prepare us to receive with an humble resignation whatever Thy providence shall think best for us.

And finally, we beseech Thee to give us grace, that we may lead and end our lives in Thy faith and fear, and to Thy glory, through Jesus Christ our Lord. Amen.—BISHOP WILSON.

SHORT PRAYERS. ✓

O most holy Lord God, who art of purer eyes than to behold iniquity, how sinful must we appear in Thy sight ! For Thou hast known all the thoughts of our hearts, and all our wanderings, from our childhood

and youth upward, even unto this day. Gracious Father, hide Thy face from our sins, and blot out all our iniquities. Renew and sanctify our souls : write Thy laws in our hearts ; and let Thy Holy Spirit dwell and rule within us continually. And grant us Thy continual grace, that, being renewed in the spirit of our mind, we may serve Thee in newness of life ; and may love, honour, and obey Thee, in all our ways, for Jesus Christ's sake, our Lord. Amen.—JOWETT.

PRAYER.

HAVE mercy upon us, O God, according to Thy loving-kindness : according unto the multitude of Thy tender mercies, blot out our transgressions, and cleanse us from our sin. For we acknowledge our transgressions, and our sin is ever before us. Lord, we are not able to number all the offences by which we have transgressed against Thee, in thought, word, and deed. Oh ! create in us a clean heart, and renew a right spirit within us. Cast us not away from Thy presence : take not Thy Holy Spirit from us. Enable us to rejoice in Thee, and live to Thy glory, accounting Thy service perfect freedom. O Thou that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; let Thy merciful ears be open unto our prayer. Accept, and bless us : and do for us even more than we have asked, through the riches of Thy grace in Christ our Lord. Amen.—JOWETT.

PRAYER.

O LORD, our gracious God, Thou hast commanded us to give ourselves to Thee ; and Thou hast revealed Thyself as worthy to be loved by us with all our heart

and strength. Enable us, therefore, by Thy Spirit, to devote ourselves unreservedly to Thy holy will: and dispose us to commit our affairs to Thy guidance and disposal, knowing that Thou doest all things well, and wilt make all things work together for good to them that love Thee. We beseech Thee to pardon our sins, to recover us from our wanderings, and to deliver us from all distresses whatsoever, which our own faults may have brought upon us. O God, Thou knowest our foolishness, and our sins are not hid from Thee. Thou didst see us, when we went on frowardly in the way of our own hearts. Yet cause us to hear Thy loving-kindness; for in Thee do we trust; cause us to know the way wherein we should walk; for we lift up our souls unto Thee. Lord, to Thee do we look, as our Redeemer, our Protector, and Friend, our Guide, even unto death. Hear us, heavenly Father, and send us an answer of peace, for Jesus Christ's sake. Amen.—JOWETT.

PRAYER.

ALMIGHTY and everlasting God, in whose hands are life and death, by whose will all things were created, and by whose providence they are sustained, I return Thee most humble thanks that Thou hast given me life, and that Thou hast continued it to this time; that Thou hast forborne to snatch me away in the midst of sin and folly, and hast vouchsafed to call me yet again to repentance. Let me remember, O my God, that as days and years pass over me, I approach nearer to the grave, where there is no repentance; and grant, by the assistance of Thy Holy Spirit, I may so pass through this life, that I may obtain life

everlasting, for the sake of our Lord and Saviour Jesus Christ. Amen.—DR. JOHNSON.

PRAYERS BEFORE SELF-EXAMINATION.

O LORD God, who, though unseen by our bodily eyes, art continually about our bed and about our path, and seest all our ways, in whom we live, and move, and have our being, who art the author of all the various comforts which we here enjoy, and to whom we look for all future benefits, we desire now to bow down before Thee. Let Thy Holy Spirit, we beseech Thee, help our infirmities, that we may worship Thee in spirit and in truth. May we this day endeavour seriously to consider our ways, and examine our true condition, whether we are travelling in the broad road that leadeth to destruction, or in the narrow way that leadeth to life. Oh! let not self-love deceive us in this important inquiry, and grant us Thy heavenly grace to soften our hearts, that we may feel what it is to offend the God who has every claim to our allegiance and love. May we be convinced, not merely of our own sinfulness and disobedience, but also of our ingratitude. May we be filled with a lively sense of Thy goodness, forbearance, and longsuffering. May we delight to call to mind all the various mercies which we have been receiving at Thy hands, from the first moment of our existence to the present hour. Above all, may we remember Thine infinite love in sending Thine own Son, the partaker of Thy glory, to die for us men, and for our salvation, in calling us to the knowledge of Thy heavenly truth, and influencing our reluctant hearts, and bearing with our manifold provocations. We beseech Thee, also, O Lord, to hear our prayers in behalf of all whom we should

remember at the throne of grace. Take us and them into Thy holy keeping, and may we, if it please Thee, enjoy a measure of that peace of God which passeth all understanding, and of that joy with which a stranger cannot intermeddle. We ask all in the name of Jesus Christ, our great Advocate. Amen.—WILBERFORCE.

O LORD God, to whom all hearts are open, all desires known, and from whom no secrets are hid, we kneel before Thee, and acknowledge that in ourselves we are unworthy to appear in Thy presence; for Thou art of purer eyes than to behold iniquity, and we are sinful and unclean. But, blessed be Thy name, Thou hast provided a way whereby we may have access to Thee, and pleading the merits of Christ's atoning blood, and relying on His prevailing intercession, we may come with boldness to the throne of grace, to obtain mercy and to find grace to help in this our time of need. Pardon, we beseech Thee, all the sins, negligences, and ignorances of our past lives. May we all, each for himself, endeavour to call to remembrance our several transgressions; the evil tempers into which we have been betrayed, the unkind words which we have uttered, the wrong actions of which we have been guilty; the good which it was in our power to do, but which we neglected; and may we implore forgiveness for the Redeemer's sake, and obtain Thy Holy Spirit to sanctify our souls. Grant, we beseech Thee, that we may be daily growing in grace, and as every succeeding day brings us so much nearer to our long home, may we be the better prepared for the great change which awaits us. Let us have a more deep impression of the reality of invisible things. Let us learn more practically to bear in mind

that the things which are seen are temporal, but the things which are not seen are eternal. Deliver us from all spiritual sloth and negligence; take away all hardness and insensibility of heart. May we have Thy light to guide, and Thy wisdom to direct us; and enable us to look continually to Thee for grace and strength to discharge the various duties which Thou hast appointed for us. And now, Lord, let us bless and praise Thy name for all Thy mercies. We thank Thee for all temporal comforts, and, above all, we thank Thee for Thy spiritual blessings; for granting us the means of grace, and the hope of glory. May we be more grateful to Thee than we ever yet have been, and more desirous to make the only return of which we are capable, by living as those who are not their own, but Thine. These and all other blessings we humbly ask in the name and for the sake of Jesus Christ our Saviour. Amen.

PRAYER.

HOLY, holy, holy, Lord God Almighty, who art of purer eyes than to behold iniquity, who searchest the heart and triest the innermost thoughts, I beseech Thee now to assist me in looking into my own heart, and my own life. Thy word testifies that my heart is deceitful above all things, and desperately wicked; I beseech Thee, then, to show me Thy holy word, and by Thy blessed Spirit discover to me the true state of my soul; give me repentance for all my past sins; lively faith in Jesus Christ, the only Saviour from sin; deep humility before Thee, and such tempers and dispositions as are meet for those who assemble round the table of our gracious Redeemer. These things I ask for His name's sake. Amen.— E. BICKERSTETH.

PRAYER.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; mercifully assist my prayers that I make before Thee in all time of my troubles and adversities, whensoever they oppress me; and graciously hear me, that those evils which the craft and subtlety of the devil or man worketh against me, be brought to nought; and by the providence of Thy goodness they may be dispersed; through Jesus Christ our Lord. Amen.

PRAYER. ✓

ALMIGHTY and most merciful Father, our only Refuge and Strength; be pleased to guide, help, and deliver us in our passage through this life, so that finally we fail not to inherit life eternal. We are indeed weak, and unable to keep ourselves; but we implore the aid of Thy Holy Spirit to uphold, strengthen, and sanctify us. And, O Lord God, who hast called us unto holiness, if at any time we sin, still let not sin prevail. Bring us back to Jesus, our Advocate with Thee, that through repentance and faith in Him we may be forgiven and restored. Oh, cast us not away from Thy presence; take not Thy Holy Spirit from us. Keep us from falling away from Thee; keep us, even unto the end, through Him who hath loved us, and who knoweth all our infirmities, even Jesus Christ our Lord. Amen.

ASSIST me mercifully, O Lord, in these my supplications and prayers, and dispose the way of Thy

servant towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, I may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. Amen.

THE Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. Amen.

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No words can tell what sweet relief
 There for my every want I find ;
 What strength for warfare, balm for grief,
 What peace of mind.

Hushed is each doubt, gone every fear ;
 My spirit seems in heaven to stay ;
 And e'en the penitential tear
 Is wiped away.

Lord ! till I reach that blissful shore,
 No privilege so dear shall be,
 As thus my inmost soul to pour
 In prayer to Thee.

C. E.

O THOU, who to the Christian's prayer,
 However weak its strain may prove,
 Attendest with paternal care,
 Bending the willing ear of love ;

Assist my spirit with Thine own,
 Whilst I make known my wants and sins
 Before Thine everlasting throne,
 Where mercy's heavenly flood begins.

Behold my heart, unfold each cell,
 Where, from my vainly-seeking eye,
 Its hidden guilt may safely dwell
 In dangerous security.

When I pronounce the word "sincere,"
 Oh, grant that such my heart may be ;
 May Thy pure Spirit still be near,
 Enlightening all I ought to see.

When for a humble heart I pray,
 Give me the blessing that I seek ;
 Withdraw me from pride's noisy fray
 To where the Holy Scriptures speak

Peace to the humble heart, that strives
 To enter on the narrow way ;
 That trusting on its Saviour lives,
 And dying wakes to endless day.

When I for patience Thee implore,
 And every past ungrateful mood
 In all sincerity deplore,
 Be heavenly hope my cheering food ;

That hope which o'er the woes of time
 Can stedfast guide the spirit's flight,
 Towering, with faithful wings sublime,
 To the pure fountain of all light.

When charity's unceasing flow
 My lips invoke, grant that my heart
 The deep reviving bliss may know,
 Which Thou alone hast pow'r t' impart.

Oh, grant that I may love Thee first,
 The source of all my heart desires ;
 While forth upon my brethren burst
 The kindly beams Thy love inspires.

Give me strong faith, to know, to feel,
 And to believe Thee ever near,
 Watching my wayward spirit's weal,
 Receiving each repentant tear.

So, safely through this world's turmoil,
 Unhurt, untainted, may I roam,
 Until o'erpast each mortal toil,
 I find in heaven a welcome home.

M. T.

LITANY.

SAVIOUR, when in dust to Thee
 Low we bow th' adoring knee ;
 When repentant, to the skies
 Scarce we lift our weeping eyes :
 Oh, by all Thy pains and woe,
 Suffer'd once for man below,
 Bending from Thy throne on high,
 Hear our solemn Litany !

By Thy helpless infant years ;
 By Thy life of want and tears ;
 By thy days of sore distress
 In the savage wilderness ;
 By the dread mysterious hour
 Of the insulting tempter's power :
 Turn, oh turn, a favouring eye,
 Hear our solemn Litany !

By the sacred griefs that wept
 O'er the grave where Lazarus slept ;

By the boding tears that flow'd
 Over Salem's lov'd abode ;
 By the anguished sigh that told
 Treachery lurked within Thy fold :
 From Thy seat above the sky
 Hear our solemn Litany !

By Thine hour of dire despair ;
 By Thine agony of prayer ;
 By the cross, the nail, the thorn,
 Piercing spear and torturing scorn ;
 By the gloom that veil'd the skies
 O'er the dreadful sacrifice :
 Listen to our humble cry !
 Hear our solemn Litany !

By Thy deep expiring groan ;
 By the sad sepulchral stone ;
 By the vault whose dark abode
 Held in vain the rising God !
 Oh ! from earth to heav'n restored,
 Mighty re-ascending Lord,
 Listen, listen to the cry
 Of our solemn Litany !

SIR ROBERT GRANT.

BLESSED Saviour ! when the fearful storms
 Of life around me press,
 And we in vain for comfort seek
 Where all is comfortless ;

Oh, whisper Thou the sweet command
 Which Thou hast on us laid ;
 “ Let not your heart be troubled,
 Nor let it be afraid.”

When, in deep consciousness of sin,
 We sink, Lord, at Thy feet,
 Yet scarcely dare to raise our eyes
 Towards Thy mercy seat ;

Speak to the trembling spirit, Thou,
 Who hast our ransom paid,
 “ Let not your heart be troubled,
 Nor let it be afraid.”

Thus speak in each dark scene of life,
 And at the hour of death
 Be with us still, nor let our souls
 Fail with our failing breath.

Be Thou our Comforter and Guide
 Through that dread valley's shade,
 Then our hearts shall not be troubled,
 Nor shall they be afraid.

LUKE, xxii. 61.—*The Lord turned and looked upon
 Peter.*

OH ! it is ever thus. That eye benign
 Beams on the soul with tenderness divine,
 E'en ere the wanderer owns that he has strayed,
 E'en ere the penitent has wept or prayed.

And when that look, that pitying look is felt,
The softened heart in contrite grief will melt ;
Mourn that against such goodness it has striven,
And "love him much," who has so "much forgiven."
The Saviour changes not, but now sends down,
E'en from His glorious mediatorial throne,
Whence all our wandering footsteps He can trace,
The same sweet tokens of forgiving grace.
Oh ! let the trembling and desponding mind,
That "broken spirit" which He loves to bind,
Dwell on each proof of tenderness He gave,
Nor doubt His willingness to heal and save.
Poor doubting mourner ! yield not to thy fears ;
Each tear He numbers, and each sigh He hears ;
And though, like Peter, thou hast wronged thy Lord,
Like him, thou may'st be pardoned and restored.
For thee the Saviour's prayer may yet prevail ;
True faith in Him, though weak, shall never fail ;
But lead thee in His strength, henceforth to prove,
Through life, in death, thy gratitude and love.

C. E.

HE will instruct us praying, and of grace
Beseeching Him ; so as we need not fear
To pass commodiously this life, sustained
By Him with many comforts, till we end
In dust, our final rest, and native home.
What better can we do, than to the place
Repairing where He judged us, prostrate fall
Before Him reverent ; and there confess
Humbly our faults, and pardon beg ; with tears
Watering the ground, and with our sighs the air

Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeigned, and humiliation meek?
 Undoubtedly He will relent and turn
 From His displeasure; in whose look serene
 When angry most He seemed, and most severe,
 What else but favour, grace, and mercy shone?

MILTON.

HE on the rock may bid us stand, and see
 The outskirts of His march of mystery,

His endless warfare with man's wilful heart;
 First, His great Power He to the sinner shows,
 Lo! at His angry blast the rocks unclose,

And to their base the trembling mountains part:

Yet the Lord is not here: 'tis not by Power
 He will be known—but darker tempests lower;

Still, sullen heavings vex the labouring ground:
 Perhaps His presence through all depth and height,
 Best of all gems, that deck His crown of light,

The haughty eye may dazzle and confound.

God is not in the earthquake; but behold
 From Sinai's caves are bursting, as of old,

The flame of His consuming jealous ire.

Woe to the sinner, should stern Justice prove
 His chosen attribute;—but He in love

Hastes to proclaim, "God is not in the fire."

The storm is o'er—and hark! a still small voice
 Steals on the ear, to say, Jehovah's choice

Is ever with the soft, meek, tender soul :
 By soft, meek, tender ways He loves to draw
 The sinner, startled by His ways of awe :
 Here is our Lord, and not where thunders roll.

Go, to the world return, nor fear to cast
 Thy bread upon the waters, sure at last
 In joy to find it after many days.
 The work be thine, the fruit thy children's part :
 Choose to believe, not see : sight tempts the heart
 From sober walking in true Gospel's ways.

KEBLE.

WHEN darkness long hath veiled my mind,
 And smiling day once more appears,
 Then, my Redeemer, then I find
 The folly of my doubts and fears.

Thou art as willing to forgive
 As I am ready to repine ;
 Thou, therefore, all the praise receive,
 Be shame and deep contrition mine.

COWPER.

LORD, many times I am a-weary quite
 Of mine own self, my sin, my vanity ;
 Yet be not Thou, or I am lost outright,
 Weary of me.

And hate against myself I often bear,
 And enter with myself in fierce debate :
 Take Thou my part against myself, nor share
 In that just hate.

Best friends might loathe us, if what things perverse
 We know of our own selves, they also knew :
 Lord, Holy One ! if 'Thou, who knowest worse,
 Should loathe us too !
 R. C. TRENCH.

CHRIST CALLING THE PENITENT. ✓

How long the time since Christ began
 To call in vain on me !
 Deaf to His warning voice, I ran
 Through paths of vanity.

He called me when my thoughtless prime
 Was early ripe to ill ;
 I passed from folly on to crime,
 And yet He called me still.

He called me in the time of dread,
 When death was full in view ;
 I trembled on my feverish bed,
 And rose to sin anew.

Yet could I hear Him once again,
 As I have heard of old,
 Methinks He should not call in vain
 His wanderer to the fold.

O Thou that every thought dost know,
 And answerest every prayer,
 Try me with sickness, want, or woe,
 But snatch me from despair.

My struggling will by grace control,
 Renew my broken vow ;
 What blessed light breaks on my soul !
 My God ! I hear Thee now.

BISHOP HEBER.

ON PRAYER.

PRAYER is the soul's sincere desire,
 Uttered or unexpressed ;
 The motion of a hidden fire
 That trembles in the breast.

Prayer is the burthen of a sigh,
 The falling of a tear,
 The upward glancing of an eye,
 When none but God is near.

Prayer is the simplest form of speech
 That infant lips can try ;
 Prayer, the sublimest strains that reach
 The Majesty on high.

Prayer is the Christian's vital breath,
 The Christian's native air,
 His watchword at the gates of death,—
 He enters heaven with prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways ;
 While angels in their song rejoice,
 And say, " Behold he prays ! "

The saints, in prayer, appear as one,
 In word, and deed, and mind,
 When with the Father and the Son
 Their fellowship they find.

Nor prayer is made on earth alone,—
 The Holy Spirit pleads ;
 And Jesus, on th' eternal throne,
 For sinners intercedes.

O Thou, by whom we come to God,
 The Life, the Truth, the Way,
 The path of prayer Thyself hast trod ;
 Lord, teach us how to pray.

MONTGOMERY.

PENITENCE.

THE Sabbath-day has reached its close,
 Yet, Saviour, ere I seek repose,
 Grant me the peace Thy love bestows ;
 Smile on my evening hour.

O, heavenly Comforter, sweet guest,
 Hallow and calm my troubled breast ;
 Weary I come to Thee for rest ;
 Smile on my evening hour.

O, ever present, ever nigh,
 Jesus, on Thee I fix mine eye ;
 Thou hear'st the contrite spirit's sigh ;
 Smile on my evening hour.

My only Intercessor, Thou,
 Mingle Thy fragrant incense now
 With every prayer and every vow ;
 Smile on my evening hour.

And oh, when life's short course shall end,
 And death's dark shades around impend,
 My God, my everlasting Friend,
 Smile on my evening hour.

C. E.

ECCLES. iii. 15.—*God requireth that which is past.*

PERCHANCE my hours are numbered now,
 And life's remaining sands are few,
 Still o'er the past my tears must flow :
 Sad the review.

From unrefreshing sleep I wake,
 And while in restlessness I sigh,
 A mournful retrospect I take
 Of days gone by.

How oft have I laid down to rest,
 And balmy sleep's refreshment shared,
 Nor thought of Him my nights who blest,
 My life who spared.

How oft has morning's fragrant breeze,
 Whose breath I now no more inhale,
 Wafted the joys of health, and ease,
 On every gale ;

But still I slept, and still I woke,
 Thankless to Him who all bestowed,
 And never, or profanely, spoke
 Of Thee, great God !

A form of words, a heartless prayer,
 This was the homage paid to Thee,
 Whose bounteous love, whose ceaseless care,
 Gave all to me.

I loved my friends, and was beloved,
 But self was all in all to me ;
 Thy gifts were not for Thee improved ;
 I loved not Thee.

And thus Thy first and great command,
 If not despised, was disobeyed ;
 Well may Thy heavy chastening hand
 Make me afraid.

Well may I fear that now, in wrath,
 Thou wilt cut short life's brittle thread,
 And close for me that narrow path
 I would not tread.

But mercy, mercy I implore,
 Through Christ's atoning sacrifice ;
 To Him, ere life's short day be o'er,
 I lift my eyes.

For poor lost sinners He was slain ;
 For them He died—for them He lives ;
 Hope kindles in my heart again ;
 That hope He gives.

Ps. cxix. 59.—*I thought on my ways, and turned my feet unto Thy testimonies.*

NOT willingly dost Thou afflict,
 And grieve the souls Thy hand has made ;
 Now, called by suffering to reflect,
 O God, I seek Thy pitying aid.

I feel that I have gone astray,
 Have left the path Thy word commends ;
 I see that I have lost my way,
 But still that word sweet comfort lends.

It tells me if I seek a Guide,
 That Guide will come to lead me back ;
 It tells me strength shall be supplied,
 To reach once more the heavenward track.

My treacherous heart its God forgot,
 The flame of love grew cold and dim,
 But yet that God, forsaking not,
 Now gives me time to think of Him.

He now invites me to return,
 He deigns to teach me from above ;
 Lord, all Thou teachest I would learn,
 With shame, and gratitude, and love.

C. E.

THE CONTRITE HEART.

THERE is a holy sacrifice,
 Which God Himself will not despise ;
 Nay more, Jehovah deigns to prize
 The contrite heart.

The Holy One, the Son of God,
 His presence there will shed abroad,
 And consecrate as His abode
 The contrite heart.

The blessed Spirit, from on high,
 Will listen to its faintest sigh,
 And heal, and cheer, and purify
 The contrite heart.

Saviour, I make my prayer to Thee ;
 Such as Thou lov'st I fain would be ;
 In mercy, Lord, bestow on me
 A contrite heart.

C. E.

JOB, xix. 31.—*Have pity upon me, O my friends ; for
 the hand of the Lord hath touched me.*

I LOOK around me,—all is sad ;
 Faces beloved, no longer glad,
 In silence o'er me bend ;
 They see me wasting, worn with pain ;
 They see the help of man is vain ;
 To God their prayers ascend.

Backward I look —through bygone years ;
 An awful register appears
 Of debts I ne'er can pay ;
 Duties omitted, time misused,
 Talents neglected or abused—
 Heart-sick I turn away.

Still, still there's hope. I look above,
 I trace the record, "God is love ;"
 I read engraven there,
 "God in His mercy will receive
 "All who in Jesus Christ believe ;"
 This saves me from despair.

O Son of God, to Thee I look !
 For me unseal that heavenly book
 Which testifies of Thee ;
 That Spirit may I now receive,
 Who teaches sinners to believe,—
 Blest Spirit, teach Thou me !

C. E.

WHY should we faint and fear to live alone,
 Since all alone, so Heaven has will'd, we die ;
 Nor e'en the tenderest heart and next our own,
 Knows half the reasons why we smile or sigh ?

Each in his hidden sphere of joy or woe
 Our hermit spirits dwell, and range apart ;
 Our eyes see all around in gloom or glow—
 Hues of their own, fresh borrowed from the heart.

And well it is for us our God should feel
 Alone our secret throbbings : so our prayer
 May readier spring to heaven, nor spend its zeal
 On cloud-born idols of this lower air.

For if one heart in perfect sympathy
 Beat with another, answering love for love,
 Weak mortals, all entranc'd, on earth would lie,
 Nor listen for those purer strains above.

Or what, if Heaven for once its searching light
 Lent to some partial eye, disclosing all
 The rude, bad thoughts, that in our bosom's night
 Wander at large, nor heed love's gentle thrall?

Then keep the softening veil in mercy drawn,
 Thou who canst love us, though Thou read us true;
 As on the bosom of th' aërial lawn
 Melts in dim haze each coarse ungentle hue.

Thou know'st our bitterness—our joys are Thine—
 No stranger Thou to all our wanderings wild:
 Nor could we bear to think, how every line
 Of us, Thy darken'd likeness, and defil'd,

Stands in full sunshine of Thy piercing eye,
 But that Thou call'st us Brethren: sweet repose
 Is in that word—the Lord who dwells on high
 Knows all, yet loves us better than He knows.

KEBLE.

THE SUPPLIANT.

ALL night the lonely suppliant prayed;
 All night his earnest crying made,
 Till, standing by his side at morn,
 The tempter said, in bitter scorn—
 “O peace! what profit do you gain
 From empty words and babblings vain?
 ‘Come, Lord, oh come!’ you cry alway;
 You pour your heart out night and day;
 Yet still no murmur of reply—
 No voice that answers, ‘Here am I.’”

Then sank that stricken heart in dust ;
 That word had withered all its trust ;
 No strength retained it now to pray,
 While faith and hope had fled away ;
 And ill that mourner now had fared,
 Thus by the tempter's art ensnared,
 But that at length beside his bed
 His sorrowing angel stood, and said—
 " Doth it repent thee of thy love,
 That never now is heard above
 Thy prayer, that now not any more
 It knocks at heaven's gate as before ? "

" I am cast out ; I find no place,
 No hearing at the throne of grace :
 ' Come, Lord, oh come ! ' I cry alway ;
 I pour my heart out night and day ;
 Yet never until now have won
 The answer, " Here am I, my son. "

" Oh, dull of heart ! enclosed doth lie
 In each ' Come, Lord, ' and ' Here am I, '
 Thy love, thy longing. Are not thine
 Reflections of a love divine ?
 Thy very prayer to thee was given,
 Itself a messenger from heaven.
 Whom God rejects, they are not so ;
 Strong bands are round them in their woe ;
 Their hearts are bound with bands of brass,
 That sigh or crying cannot pass.
 All treasures did the Lord impart
 To Pharaoh, save a contrite heart :
 All other gifts unto his foes
 He freely gives, nor grudging knows ;

But love's sweet smart, and costly pain,
A treasure for his friends remain."

R. C. TRENCH.

MAKE ME A CLEAN HEART, O GOD!

OH for a heart to praise my God!

A heart from sin set free!

A heart that always feels Thy blood
So freely shed for me!

A heart resigned, submissive, meek,

My great Redeemer's throne;

Where only Christ is heard to speak;

Where Jesus reigns alone!

An humble, lowly, contrite heart,

Believing, true, and clean;

Which neither death nor life can part

From Him that dwells within!

A heart in every thought renewed,

And full of love divine;

Perfect, and right, and pure, and good—

A copy, Lord, of Thine!

WESLEY.

THE FORSAKEN VINE.

PSALM LXXX.

O THOU who art the Shepherd of faithful Jacob's race,
Dwelling between the cherubim in Zion's holy place,

Who leddest Joseph like a flock, shine forth upon the
 night
 Of Israel's shame and sorrow in the fulness of Thy
 might.

From Egypt Thou didst bring of old a goodly vine
 and fair,
 And quickening soil her roots around didst lovingly
 prepare ;
 The heathen nations casting forth with unrelenting
 hand,
 That deep and broad her growth might be, and fill
 the stranger's land.

O'er breezy hill and blooming dale a giant shade she
 threw,
 Her boughs with gladdening clusters hung, like
 mighty cedars grew ;
 She spread where bounteous Jordan rolls his tide
 along the plain,
 And westward stretch'd her arms abroad unto the
 sounding main.

Oh ! why hast Thou forsaken now Thine own beloved
 vine ?
 Why hath Thy dew forgot to fall, Thy gracious sun
 to shine ?
 Why are her hedges broken, and her purple branches
 fair,
 Her forest trees and lovely plains all wasted now and
 bare ?

Lord, to Thy vineyard turn again, and leave it not
 forlorn ;

Thy people's shame, the stranger's prey, the mocking
 heathen's scorn :
 The vine Thou madest strong of old, Thou hast
 afflicted sore,
 Oh ! cause Thy face to shine again, rebuke our sin
 no more.

DAILY ACCOUNTS.

SUM up at night what thou hast done by day,
 And in the morning what thou hast to do ;
 Dress and undress thy soul, mark the decay
 And growth of it ; if with thy watch that too
 Be down, then wind up both ; since we shall be
 More surely judged, make thy accounts agree.

HERBERT.

SELF-EXAMINATION.

SEARCHER of hearts ! to Thee are known
 My conflicts, doubts, and painful fears ;
 Thou clearly seest, Thou alone,
 That which to me perplex'd appears.

If I should here an error make,
 Fatal the consequence may be ;
 My soul's salvation is at stake,
 Sickness may end in death for me.

I have no line wherewith to sound
 The dark mysterious depths within ;
 Such contradictions there abound,
 That grace seems all but quenched by sin.

Still the sweet hope that Thou hast deigned
 My soul with "saving health" to bless,
 'Midst all my conflicts is maintained,
 The dearest treasure I possess.

'Tis the one cheering beam that gilds
 My clouded, solitary path ;
 And the pure lambent light it yields
 Seems sent in mercy, not in wrath.

That hope has stood full many a shock,
 'Midst sickness, sorrow, weakness, pain ;
 An anchor fastened to that Rock
 No sinner ever sought in vain.

CONFESSION.

LORD, when we bend before Thy throne,
 And our confessions pour ;
 Teach us to feel the sins we own,
 And shun what we deplore.

Our contrite spirits pitying see,
 And penitence impart ;
 And let a healing ray from Thee
 Beam hope upon the heart.

When we disclose our wants in prayer,
 May we our wills resign ;
 And not a thought our bosom share
 Which is not wholly Thine.

Let faith each meek petition fill,
 And waft it to the skies ;
 And teach our hearts 'tis goodness still
 That grants it or denies.

PILGRIM, burdened with thy sin,
 Come the way to Zion's gate ;
 There, till mercy speak within,
 Knock and weep, and watch and wait.
 Knock—He knows the sinner's cry ;
 Weep—He loves the mourner's tears ;
 Watch—for saving grace is nigh ;
 Wait—till heavenly grace appears.

Hark, it is thy Saviour's voice !
 " Welcome, pilgrim to thy rest ;
 Now within the gate rejoice,
 Safe and owned, and bought and blest.
 Safe—from all the lures of vice,
 Owned—by joys the contrite know,
 Bought—by love and life the price,
 Blest—the mighty debt to owe !

Holy pilgrim ! what for thee
 In a world like this remains ?
 From thy guarded breast shall flee
 Fear and shame, and doubt and pains.
 Fear—the hope of heaven shall flee,
 Shame—from glory's view retire,
 Doubt—in full belief shall die,
 Pain—in endless bliss expire.

PART II.

On Pardon of Sin and Justification through our Lord Jesus Christ.

“No man may deliver his brother, nor make agreement unto God for him (for it cost more to redeem their souls); so that he must let that alone for ever.”—*Ps.* xlix. 7.

“For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.”—*Isa.* lvii. 16.

“Him hath God exalted with His right hand to be a Prince and a Saviour.”—*Acts*, v. 31.

SELECTION OF TEXTS FROM HOLY SCRIPTURE.

PSALMS.

LXXXV. 9. Surely His salvation is nigh them that fear Him. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

CIII. 1. Praise the Lord, O my soul; and all that is within me praise His holy name. 2. Praise the Lord, O my soul, and forget not all His benefits. 3. Who forgiveth all thy sin, and healeth all thine infirmities; 4. Who saveth thy life from destruction, and crowneth thee with mercy and lovingkindness. 8. The Lord is full of compassion and mercy, long-

suffering, and of great goodness. 9. He will not always be chiding; neither keepeth He His anger for ever. 10. He hath not dealt with us after our sins, nor rewarded us according to our wickedness. 11. For look how high the heaven is in comparison of the earth; so great is His mercy also toward them that fear Him. 12. Look how wide also the east is from the west; so far hath He set our sins from us. 13. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him. 14. For He knoweth whereof we are made; He remembereth that we are but dust. 17. But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him; and His righteousness upon children's children.

CVII. 8. O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men. 9. For He satisfieth the empty soul, and filleth the hungry soul with goodness. 10. Such as sit in darkness and in the shadow of death, being fast bound in misery and iron; 11. Because they rebelled against the words of the Lord, and lightly regarded the counsel of the most Highest; 12. He also brought down their heart through heaviness; they fell down, and there was none to help them. 13. So when they cried unto the Lord in their trouble, He delivered them out of their distress. 14. For He brought them out of darkness and out of the shadow of death, and brake their bonds in sunder. 15. O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men.

CXVI. 1. I am well pleased that the Lord hath

heard the voice of my prayer; 2. That He hath inclined His ear unto me: therefore will I call upon Him as long as I live. 4. I shall find trouble and heaviness, and I will call upon the name of the Lord: O Lord, I beseech Thee, deliver my soul. 5. Gracious is the Lord, and righteous; yea, our God is merciful. 6. The Lord preserveth the simple: I was in misery, and He helped me. 7. Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee. 8. And why? Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

ISAIAH.

I. 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

XII. 1. And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. 2. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation. 3. Therefore with joy shall ye draw water out of the wells of salvation.

XXXVIII. 17. Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back.

XL. 1. Comfort ye, comfort ye my people, saith your God. 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. 6. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: 7. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. 8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

XLIV. 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23. Sing, O ye heavens; for the Lord hath done it.

XLV. 24. Surely, shall one say, In the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed.

LIII. 4. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. 5. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. 7. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. 8. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. 9. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. 10. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. 11. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. 12. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

LIV. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. 17. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

JEREMIAH.

XXIII. 6. And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

XXXI. 31. I will make a new covenant. 34. For I will forgive their iniquity, and I will remember their sin no more.

DANIEL.

IX. 24. Seventy weeks are determined upon Thy people and upon Thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. 26. And the Messiah shall be cut off, but not for Himself.

MICAH.

VII. 18. Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. 19. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.

ZECHARIAH.

XIII. 1. In that day there shall be a Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

ST. MATTHEW.

I. 21. Thou shalt call His name JESUS, for He shall save His people from their sins.

IX. 2. Jesus said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. 6. That ye may know that the Son of Man hath power on earth to forgive sins, Arise, and take up thy bed.

XI. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

XII. 31. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

XXVI. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

XXVIII. 18. And Jesus spake unto them, saying, All power is given unto me in heaven and in earth.

ST. MARK.

II. 15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him. 16. And when the Scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners? 17. When Jesus heard it, He saith unto

them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance.

X. 45. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

ST. LUKE.

I. 76. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare His ways ; 77. To give knowledge of salvation unto His people by the remission of their sins, 78. Through the tender mercy of our God ; whereby the dayspring from on high hath visited us. 79. To give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

IV. 18. The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19. To preach the acceptable year of the Lord.

VII. 47. Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. 48. And He said unto her, Thy sins are forgiven. 50. Thy faith hath saved thee ; go in peace.

XXIV. 45. Then opened He their understanding, that they might understand the Scriptures, 46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : 47. And that repentance and remission of sins

should be preached in His name among all nations, beginning at Jerusalem.

ST. JOHN.

I. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

III. 16. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 17. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

V. 24. Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

X. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. 10. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11. I am the good shepherd; the good shepherd giveth his life for the sheep. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again. 27. My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30. I and my Father are one.

THE ACTS OF THE APOSTLES.

IV. 11. This is the stone which was set at nought of you builders, which is become the head of the corner. 12. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

X. 43. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

XIII. 36. For David, after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers, and saw corruption : 37. But He, whom God raised again, saw no corruption. 38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : 39. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

XVI. 27. The keeper of the prison said, 30. Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

XXVI. 15. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. 16. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee ; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inherit-

ance among them which are sanctified by faith that is in me.

ROMANS.

III. 19. Now we know, that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. 20. Therefore by the deeds of the law there shall no flesh be justified in His sight : for by the law is the knowledge of sin. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; 22. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : 23. For all have sinned and come short of the glory of God : 24. Being justified freely by His grace through the redemption that is in Christ Jesus. 25. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

IV. 20. And he (Abraham) staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; 21. And being fully persuaded that what He had promised He was able also to perform. 22. And therefore it was imputed to him for righteousness. 23. Now it was not written for his sake alone, that it was imputed to him ; 24. But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead ; 25. Who was delivered for our offences, and was raised again for our justification.

V. 1. Therefore, being justified by faith, we have

peace with God through our Lord Jesus Christ :
2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4. And patience, experience; and experience, hope: 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. 8. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. 9. Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. 11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

VI. 9. Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. 22. For I delight in the law of God after the inward man: 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24. O wretched man that I am!

who shall deliver me from the body of this death? 25. I thank God through Jesus Christ our Lord.

VIII. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 3. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. 11. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 31. What shall we then say to these things? If God be for us, who can be against us? 32. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

X. 4. For Christ is the end of the law for righteousness to every one that believeth.

X. 6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): 7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). 8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9. That if thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

1 CORINTHIANS.

I. 30. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31. That, according as it is written, He that glorieth, let him glory in the Lord.

III. 11. For other foundation can no man lay than that is laid, which is Jesus Christ.

V. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

VI. 9. Know ye not that the unrighteous shall not inherit the kingdom of God? 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2 CORINTHIANS.

V. 17. Therefore, if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new. 18. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19. To wit, that God was in Christ, recon-

ciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. 21. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

XII. 9. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

GALATIANS.

I. 3. Grace be to you and peace, from God the Father, and from our Lord Jesus Christ. 4. Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: 5. To whom be glory for ever and ever. Amen.

II. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

EPHESIANS.

I. 5. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, 6. To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. 7. In whom we have

redemption through His blood, the forgiveness of sins, according to the riches of His grace; 10. That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.

II. 1. And you hath He quickened, who were dead in trespasses and sins; 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4. But God, who is rich in mercy, for His great love wherewith He loved us, 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7. That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9. Not of works, lest any man should boast. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

II. 13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 17. And came and preached

peace to you which were afar off, and to them that were nigh. 18. For through Him we both have access by one Spirit unto the Father.

PHILIPPIANS.

III. 9. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

COLOSSIANS.

I. 11. Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: 14. In whom we have redemption through His blood, even the forgiveness of sins. 19. For it pleased the Father that in Him should all fulness dwell; 20. And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. 21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled, 22. In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight: 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard.

II. 13. And you, being dead in your sins, hath He quickened together with Him, having forgiven

you all trespasses; 14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

1 THESSALONIANS.

V. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10. Who died for us, that, whether we wake or sleep, we should live together with Him.

1 TIMOTHY.

I. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

2 TIMOTHY.

I. 7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God; 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death,

and hath brought life and immortality to light through the Gospel.

TITUS.

II. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14. Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

III. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4. But after that the kindness and love of God our Saviour toward man appeared. 5. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6. Which He shed on us abundantly through Jesus Christ our Saviour; 7. That being justified by His grace, we should be made heirs according to the hope of eternal life.

HEBREWS.

I. 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2. Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

II. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. 10. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. 11. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren. 17. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. 18. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

IV. 14. Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

V. 9. And being made perfect, He became the author of eternal salvation unto all them that obey Him.

VII. 25. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

VIII. 12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

IX. 14. How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? 15. And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 27. And as it is appointed unto men once to die, but after this the judgment: 28. So Christ was once offered to bear the sins of many.

XII. 22. But ye are come 24. To the blood of sprinkling, that speaketh better things than that of Abel.

XIII. 20. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21. Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

1 EPISTLE OF ST. PETER.

I. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

II. 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22. Who did no sin, neither was guile found in His mouth:

23. Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: 24. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. 18. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

1 EPISTLE OF ST. JOHN.

I. 7. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. 9. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

II. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: 2. And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 12. I write unto you, little children, because your sins are forgiven you for His name's sake.

IV. 10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. 14. And we have seen, and do testify, that the Father sent the Son to be the

Saviour of the world; 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. 17. Herein is our love made perfect, that we may have boldness in the day of judgment: because, as He is, so are we in this world. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19. We love Him, because He first loved us.

REVELATION.

I. 4. Grace be unto you, and peace, from Him which is, and which was, and which is to come. 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, 6. To Him be glory and dominion for ever and ever. Amen.

V. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.

SELECTION OF EXTRACTS FROM VARIOUS
AUTHORS.

“ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings : wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.”—*Article xi.*

“ Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world ; and sin, as Saint John saith, was not in Him. But all we the rest, although baptized, and born again in Christ, yet offend in many things ; and if we say we have no sin, we deceive ourselves, and the truth is not in us.—*Article xv.*

HOPE is the gentle breath which revives and nourishes the soul of man, and the words of Christ are the words of hope: “ Come unto Me all ye that labour and are heavy laden, and I will give you rest.” So “ God loved the world that He gave His only-begotten Son, that all who believe in Him should not perish, but have everlasting life.” His coming, His dying, His living, all preclude despair. His coming assures the soul that it is precious in the sight of God, though rendered vile by sin. His dying secures the ransom. “ The strength of the law ” is broken, for the penalty of sin is paid. His “ living at the

right hand of God to make intercession" for us, is a continued consolation, that the pledge of mercy which He has given shall not be in vain; that the good work which He has begun shall not be marred by the assaults of Satan, but shall be performed to the end by the power of the Holy Ghost. Let us then each for ourselves fulfil the prophecy, "In His name shall the Gentiles trust." Let us "trust in His name," in the weakness of youth, in the vigour of manhood, in the hour of death, and in the day of judgment. "To whom else should we go? He has the words of eternal life."—ARCHBISHOP SUMNER.

"THIS is the true character of our redeemed life, the bringing into every part of it the presence of a reconciled Father. It is not to consist in a sour refusal of the blessings which He gives us, in wearing a sad and solemn countenance when His earth is rejoicing round us: it is not to be shown by our putting on the garb of an unnatural and unkindly separation from our fellows; but in receiving all from Him, as our justification, our peace, and our righteousness; and then going forth to serve Him, simply in our daily tasks; to delight in Him with renewed health, to honour Him with grateful thoughts, and to see His perpetual presence in every thing around us."—WILBERFORCE.

GOD is the eternal fountain of honour, and the spring of glory; in Him it dwells essentially. And yet He is pleased to say, that our sins dishonour Him, and our obedience does glorify Him. But as the sun, the great eye of the world, prying into the recesses of rocks and the hollowness of valleys, receives visible

forms from these objects, but beholds them only by that light which proceeds from himself, so does God, who is the light of that eye. He receives our imperfect faith and love, and our weak endeavours to serve and obey Him; and these He calls "glorifications" of Himself; but they are made so by His own gracious acceptance. Thus, when He made the beautiful frame of heaven and earth, He rejoiced in it, and glorified Himself; because it was the glass in which He beheld His wisdom and almighty power. But, above all, God rejoiced in His holy Son, for He was the image of the Divinity, the character and express image of His person; in Him He beheld His own essence, His wisdom, His power, His justice, and His person; and He was that excellent instrument designed from eternal ages to represent, as in a double mirror, not only the glories of God to Himself, but also to all the world; and He glorified God by the instrument of obedience, in which God beheld His own dominion and the sanctity of His laws clearly represented; and He saw His justice glorified, when it was fully satisfied by the passion of His Son; and so He became to us the author and example of giving glory to God after the manner of men, that is, by well-doing and patient suffering, by obeying His laws and submitting to His power, by imitating His holiness and confessing His goodness, by remaining innocent or becoming penitent; for this also is called "giving glory to the Lord our God." — JEREMY TAYLOR.

THERE is nothing in religion further out of nature's reach, and out of its liking and believing, than the doctrine of redemption by a Saviour, and a crucified

Saviour, by Christ, and by His blood, first shed on the cross in His suffering, and then sprinkled on the soul by His Spirit. It is easier to make men sensible of the necessity of repentance and amendment of life (though that is very difficult), than of this purging by the sprinkling of this precious blood. Did we see how needful Christ is to us, we should esteem and love Him more. Some who have moral resolutions of amendment, dislike, at least, gross sins, and purpose to avoid them; and it is to them clear enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purged, how their natural pollution shall be taken away. Be not deceived in this; it is not a transient sigh, or a light word, or a wish of *God forgive me*, no, nor that which is the truest evidence of repentance, amendment; it is none of these that purify in the sight of God, and expiate wrath; they are all imperfect and stained themselves, cannot stand and answer for themselves, much less be of value, to counterpoise the former guilt of sin. There are none truly purified by the blood of Christ, who do not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all made fair, and there is no spot in them.—LEIGHTON.

“THE day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burned up.” But to you who are believers, the command is “Watch;” be anxious about the time of His advent, but far more anxious

about personal preparation for it. The Christian is sure to be right, whether he understands things unrevealed or not, whose heart is right in the sight of God, and whose hope and confidence are in the *Lord his Righteousness*. Watch, then, against being surprised. Watch against dereliction of duty. Stand upon the Rock of Ages; your loins girt, and your lamps burning. Christ's righteousness your title, Christ's name your watchword, and come what may, neither your hope nor your position can be overturned.—CUMMING.

I BELIEVE that all the sins I committed before I came to the knowledge of the truth, and all the slips of human infirmity, against which we heartily pray, and watch, and labour, and all the evil habits, of which we repent so timely and effectually, that we obtain their contrary graces, and live in them, are fully remitted by the blood of Christ; which forgiveness we obtain by faith and repentance, and, therefore, are not justified by the righteousness of works, but by the righteousness of faith; and we are preserved in the state of forgiveness or justification by the fruits of a lively faith, and a timely active repentance.—JEREMY TAYLOR.

THE great corruption of human nature; the misery of man, and his danger through sin; the utter impossibility of saving ourselves; the necessity and blessing of a Redeemer; the great love of God for His poor creatures in sending His Son to redeem them; that as ever we hope for happiness we must live according to His doctrine and example; endeavouring to grow every day better, without ascribing

anything to ourselves, but all to the grace of God, which grace is sufficient to enable us to overcome all the difficulties we meet with: if we add to these the certainty of a future life, and a future judgment, and the rewards and punishments of another world, &c., such hints as these seriously and often repeated, will, through the grace of God, awaken the most careless and ignorant, and force them to ask, What must I do to be saved? And they may be directed to such as are sent and ordained to instruct them in the way of salvation, and the merciful God give them good success.—BISHOP WILSON.

LUKE, iii. 10.—*And the people asked Him, saying,
What shall we do then?*

IT is a satisfactory sign when people's minds are so far moved upon the subject of religion as to inquire in earnest, What shall we do then? If there is wrath to come, how shall we flee from it? If there is a kingdom prepared for the righteous, how shall we enter it? Two things must be observed on this point; first, that the abandonment of sin, and the practice of righteousness, are not the procuring cause of salvation. It is not repentance, but the "blood of Christ," which "cleanseth from all sin." Secondly, that the abandonment of sin, and the practice of righteousness, are necessary to salvation, though they are not its procuring cause. Every one of those who believe in the Lord Jesus Christ for the remission of sins, will ask the same question which we read here: What shall we do then? How shall I prove my repentance of a course which would have brought my soul to ruin? How shall I show myself a follower of Him in whom I trust? How shall I make it evident

that "the life which I live in the flesh, I live in the faith of the Son of God, who loved me, and gave Himself for me?" "Wherefore, reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." — J. B. SUMNER.

"A CERTAIN man had a fig-tree planted in his vineyard; he came and sought fruit thereon, and found none. Then said he to the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I dig about it and dung it; and if bear fruit, well; and if not, then, after that, thou shalt cut it down." The vineyard of God is His Church, or the society of all those who are in covenant with Him through His sacraments, and the knowledge of His name and holy word; this has been described by Him in all ages as His own peculiar garden and inclosure—fenced in, and divided by His grace from the wilderness of a fallen and corrupted world—set apart for His service, watered, and enriched by His teaching; and the place from which He, therefore, has a right to expect, in a more abundant measure, the fruits of repentance and righteousness. Throughout this parable one general idea prevails, of protection and cultivation on the one side, and of fruitfulness on the other; of grace on the part of God, and of good works on the part of man. Of God's vineyard, or garden, the dresser and gardener has in every age of the world been Christ. It was He who (before He took upon Him our flesh), being the Word of God, and one

with the Father and the Holy Spirit, went forth in the strength of the Almighty to make the heaven and the earth. It was He who, together with two angels attending on Him, appeared to Abraham under the oak of Mamre. It was He who was seen by Moses in the burning bush, and whose still small voice was heard by Elijah in the cave of Horeb. Wherever, indeed, we find any appearance of "The Lord" mentioned in the Old Testament—as we know that no man hath seen God the Father at any time—so we also know from St. Paul, that it was the only-begotten Son who has on these occasions declared Him; and that when such things are told, they are to be understood of the same Divine Person who has since taken upon Him the nature of Adam, and has suffered death for the sins of the world. But under the covenant of the New Testament, the Son of God has been still more remarkably displayed as the dresser of His Father's vineyard, the Church; which He has taught by His word, which He has guided by His example, which He has watered by His grace, and enriched by the virtue of His own precious blood. Even now He enlightens us by his Spirit; He supports us with the power which His father has given Him, and He has pleaded in our cause, unnumbered times, when the axe of justice would else have been sharpened against our roots. And shall we yet refuse to give Him back the poor return of fruit which He expects to receive from us? In short, the fig-tree in question is the image and representative of all, and each of us. From all of us, God has a right to look for the fruit of good works—love, prayer, obedience, thankfulness. To each of us, He, year by year, and day by day, returns to seek His harvest; and it is for the conscience of

each of us to answer seriously whether, or not, He has found the fruits which He sought for. If to this question we can answer *yes*, blessed are we of the Lord; and blessed shall we be still more, when we shall be transplanted by His care into a better garden than that of the present world—even that paradise from which our parent stock was cast forth as an unworthy branch. Blessed shall we be when we have taken root in the soil of Eden; and when, by the side of the River of Life, we shall bring forth, in due season, our fruits of joy and gratitude. But great is our danger, if our hearts are forced to reply, that the Lord of the vineyard, on visiting his fig-tree, has sought fruit on it in vain. And still more, if we are also conscious that the blessed Friend of man, the Dresser of His Father's vineyard, has already interfered repeatedly between ourselves and the Divine anger, digged about our roots with His warnings, and manured us with His grace. Verily, I say unto you, the axe is already laid to the root of such as these, and they shall be found in the great day of harvest useless plants, twice dead, plucked up by the roots, whose end is only to be burned."—BISHOP HEBER.

THE VINE.

THIS earth was the land of the curse—it was the world of sin, death, and sorrow, when God sent His Son. He freighted the Mediator's person with life, righteousness, peace of conscience, and every mercy that a sinner needs. "As the Father hath life in Himself, so did He give to the Son to have life in Himself" (John, v. 26); and thus furnished with an abundance of life, He sent the Only-begotten into the world. But the world hated Him. It saw nothing

attractive in Him. It rejected the Saviour. It slew Him, but God raised Him up again, and withdrew Him out of mortal sight. Though now hidden from our view, He remains what He was during the days of His visible incarnation. He is still the Saviour. He is still the sole repository of heavenly blessings for our guilty and necessitous race. Though invisible, He is the great vine-stock in which all merit and spiritual vitality reside. It is from His fulness that salvation is derived, and only from the grace that is in Him that we can get anything gracious. Though Himself unseen, His members are visible. Believers are the branches of this wondrous vine. Those whom Christ originally addressed were fond of parables, and best understood such truths as were embodied in emblems and figures. But perhaps you have difficulty in following an allegory where people are compared to the branches of a vine; and when Christ speaks of being a branch "in Himself," and of "abiding in Himself," you do not clearly apprehend it. But if you consider a little, you will easily make out the main idea. Christ compares Himself to a vine, and when you remember what a glad and lightsome tree it is, the tree through which vegetative life pours the fastest and most freely, and the tree with which the most refreshful and exalting associations were connected; and when you farther recollect that it was to bring abundance of life and felicity that Jesus came into the world, you can see how naturally in this tree of life Jesus found the emblem of Himself. But this vine-sapling which I hold in my hand, how is it to be made partaker of the life and fatness of the living vine? By creating the closest connexion possible. You engraft it. You take this leafless rod, perhaps

severed from a wild vine, and you insert it in the quick vine-stock, and speedily the graft has taken. Fibre by fibre, and vein by vein, the sapling clings and coheres, till the life of the tree is the life of this adopted branch, and the graft buds and blossoms, and matures its clusters from the flowing juices of the vine. And Jesus has life in Himself; He is now a man of joys; He knows that the Father loves Him; and having completed the work given Him to do, He rests again in the Father's bosom, most blessed for evermore. But here is a dead and sapless soul; here is a spirit to which holy joy is a stranger, and to which God is still unknown as a reconciled God and a loving Father. How is this dead and dreary soul to be made partaker of Christ's life and joy? By creating the closest possible connexion between the sinner and the Saviour. It is such a connexion as joins soul to soul. It is such a connexion as joins the feeble and finite soul of the sinner to the holy and divine soul of the Saviour. It is such a union as confidence and love, congeniality and dependence, create. It is *confidence*, for Jesus died that He might bring us unto God; and when a soul is persuaded that Jesus is able to save to the uttermost, and resigns itself entirely to Him as a sufficient Saviour, the soul which thus clings to Christ for salvation is by God regarded as one with Christ. . . . When tastes are identical, when persons love the same things and hate the same things, when desires move in concert, when the one treasures up the other's words, and tries to anticipate the other's wishes, you say that hearts in such harmony are one spirit. And it is one Spirit which fills Christ and the Christian. Christ's "words abide in him" (verse 7). There is many an endeared

saying of his Lord hidden in his fondest memory. And these sayings of Christ's do not merely alight on him like rain on the vineyard, but live and abide in him like vital sap in the vine. And these loved sayings and abiding words come out in new obedience (verse 10): "If ye keep my commandments, ye shall abide in my love." The fruit of the true vine has also been analysed, and in the best specimens the nine following ingredients are found (Gal. v. 22): "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Reader, if you abide in Jesus, if His words abide in you, you will be neither barren nor unfruitful. Graces, such as these, will be in you and abound. Is it so? The great vine principle, the main element of the Christian character, holy love, does it abound in you? And blending with it, colouring it, and sweetened by it, can you detect, from time to time, joy in God, peace of conscience, patience in suffering, and forgiveness of injury, affectionateness, beneficence, trust in God, and trustworthiness in your place and calling, a lowly willingness to learn, and readiness to take up the cross and deny yourself? Hold fast the faithful saying, then, and as you cling to it you will draw closer and closer to the living vine; and as word by word, and line by line, the sayings of Jesus get hidden in your heart, the tokens of vitality will become to yourself and others joyfully distinct. And though you may fear to-day that you have no interest in Christ, think no more of that—think of what He says. Believe Him boldly, and as sure as He came into the world to save sinners, He will save you; and though you see no fruits of the Spirit yet, let Christ's word abide in you and you will see them anon. Hold on,

till in joyful assurance of oneness with a sin-pardoning and sanctifying Saviour, you be able to exclaim, Who shall separate us from the love of Christ?—THE REV. JAMES HAMILTON.

SEEING, then, that sin against God Eternal and Infinite must needs be an infinite wrong, justice, in regard thereof, doth exact an infinite recompence, or else inflict upon the offender infinite punishment. Now, because God was thus to be satisfied, and man not able to make satisfaction in such sort, His unspeakable love and inclination to save mankind from eternal death ordained, in our behalf, a Mediator, to do that which had been, for any other, impossible. Wherefore, all sin is remitted in the only faith of Christ's passion, and no man, without belief thereof, justified. Faith alone maketh Christ's satisfaction ours; howbeit, that faith alone which, after sin, maketh us, by conversion, His. It is therefore true, that our Lord Jesus Christ, by one sacrifice, which was His body, offered for the sins of the whole world, hath thereby once reconciled us to God, purchased His general free pardon, and turned away Divine indignation from us. But we are not, for that cause, to think any office of penitence either needless or fruitless on our behalf; for then would not God require any such duties at our hand.—HOOKER.

ISA. lix. 20.—*The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.*

THE different chapters, and different passages, of Isaiah are rich in various instruction; and in many different ways set forth the mercy, might, and majesty of our Redeemer; there is one particular doctrine

which may, in some degree, be learned from them all—the doctrine, I mean, that Christ was sent for the salvation of those who are, by nature and by habit, miserable sinners; but that these objects of His mercy are only admitted to it on the condition, that by His grace and with His help they forsake and turn away from their transgressions. The first of these assertions, namely, that our Lord was sent for the salvation of those who are sinners by nature and by habit, might be gathered from the words themselves which I have chosen as the text. “The Redeemer,” it will be remarked, is to come to “those that turn from transgression.” But men must, first, have transgressed, before they can turn away from transgression; they must have sinned before they can repent of their sins. In the first and second verses, we find the prophet declaring that the reason for which God had forsaken His people was, not that His own power was less than it had been of old, but that their offences had led Him to hide His face from them in displeasure. “Behold, the Lord’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God; and your sins have hid His face from you.” The fact is, that, if we read the national history, or study the national manners, either of the Gentiles or Jews, of ancient times; or if we attend to the accounts which are given of those great and wealthy heathen nations, to whom, at the present day, the light of the Gospel has not extended, experience will confirm the doctrine, that the world, in its fallen state, lieth in iniquity. In Christian countries, indeed (and this I say with great thankfulness to that God who hath made His name and will and power so

gloriously and brightly known to us), it is most true that vice has been driven, by the light of the Gospel, into greater obscurity; that good examples are less uncommon and more powerful; and that, as the grace of God has been more richly given, so its fruits have been fairer and more abundant; and have exerted a power of opinion and decency over many, even of those whose hearts have been never thoroughly under the influence of Christian principles. But with all this improvement, enough, and more than enough, of wickedness, enough of secret, enough of open and fashionable wickedness remains among us, to take from us all occasion of boasting, and to justify, to their fullest extent, the charges brought by the Apostle against unregenerate man; and to show plainly that, even in Christian countries, there are many having "a form of godliness, but denying the power." Many that are but too worldly, too careless of God and good things, that have abundant reason to humble themselves before Him, as having erred and strayed from His ways like lost sheep; as "having left undone those things which we ought to have done, and done those things which we ought not to have done." It is thus that Scripture always leads us to a consideration of the comforts and hopes of the Gospel: by first laying before us the darkness and crimes, the fears and dangers of our natural condition; and by proving that in ourselves we have neither strength, nor life, nor hope, but only in the free mercies of God, through His Son Jesus Christ our Redeemer. This, then, is a truth of the most important and practical nature. It is a truth which, if duly and carefully kept in mind, will show forth its consequences in all which we do, or say, or think; which will make us humble towards

God ; meek and merciful towards mankind ; and will, above all, fill our hearts with unbounded love and thankfulness towards that blessed Lord whose mercy and merits have opened to us an escape from death, and an entrance into life eternal.—BISHOP HEBER.

I TESTIFY to you, in the words of an inspired writer, that “Christ was made sin,” that is, a sin-offering, “for us, though He knew no sin, that we might be made the righteousness of God in Him ;” that is, that through the righteousness He has fulfilled, and the atonement He has made, we might be accepted by God as righteous, and be not only pardoned, but received into His favour. “To you is the word of this salvation sent ;” and to you, O reader, are the blessings of it even now offered by God, sincerely offered : so that it is not your having broken the law of God that shall prove your ruin, if you do not also reject His Gospel. It is not all those legions of sins, which rise up in battle array against you, that shall be able to destroy you, if unbelief do not lead them on, and final impenitence do not bring up the rear. I know that guilt is a timorous thing ; I will therefore speak in the words of God Himself, nor can any be more comfortable :—“He that believeth on the Son hath everlasting life, and he shall never come into condemnation ;” “There is therefore now no condemnation,” no kind or degree of it “to them,” to any one of them, “who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Nor is it necessary, in order to thy being released from guilt, and entitled to this high and complete felicity, that thou shouldest, before thou wilt venture to apply to Jesus, bring any good works of thine own to re-

commend thee to His acceptance. It is indeed true, that if thy faith be sincere it will certainly produce them: but I have the authority of the word of God to tell thee, that if thou this day sincerely believest in the name of the Son of God, thou shalt this day be taken under His care, and be numbered among those of His sheep to whom He hath graciously declared that "He will give eternal life, and that they shall never perish."—DODDRIDGE.

1 PET. v. 6.—*Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.*

IN *due time*; not thy fancied time, but His own wisely appointed time. Thou thinkest, Now I am sinking; if He help not now, it will be too late. Yet He sees it otherwise: He can let thee sink still lower, and yet bring thee up again. He doth but stay till the most fit time. Thou canst not see it now, but thou shalt see it, that His chosen time is absolutely best. "God waiteth to be gracious" (Isa. xxx. 18). Doth He wait, and wilt not thou? Oh, the firm belief of His wisdom, power, and goodness, what difficulty will it not surmount? So then, be humble under His hand; submit not only thy goods, thy health, thy life, but thy soul. Seek, and wait for pardon. Lay thyself low before Him, and speak and say, Lord, I am justly under the sentence of death: if I fall under it, Thou art righteous, and I do here acknowledge it; but there is deliverance in Christ, thither I would have recourse. And what though most, or all, of our life should pass without much sensible taste even of spiritual comforts, a poor all it is! Let us not over-estimate this *moment*, and so think too much of our

better or worse condition in it, either in temporals or even in spirituals; provided we can humbly wait for free grace, and depend on the word of promise, we are safe. It is "but weeping for a night, and joy comes in the morning," that clear morning of eternity, to which no evening succeeds.—LEIGHTON.

IF your soul draws nigh to Christ; if, in the consciousness of sin, of want, and of weakness, you draw nigh to Him, He does draw nigh to you. It is He Himself who has stirred up your soul to ask for pardon and grace; and He has stirred you up to ask for it because He means to give it to you; and this is His way of giving it. He has let this danger threaten you, even as tender parents seem to leave a self-willed child, that it may feel its weakness and fly to them. God would have the danger drive you to Him; and when you have thus fled to Him, He will remove it. He will satisfy the deepest desires of that nature He has given you; He will turn aside your fears; you shall find in Him what you truly seek for. And surely these, then, are the most real moments of that life which you are spending. What are all outward things in comparison with them? How unreal is the great mass of our business, the throng and the bustle of our pleasures! What impertinences consume our days! how small a part of them is really spent upon our true selves! How far, far more real is the hour of still solitary prayer; is the standing under the shadow of the everlasting Rock; is the willing surrender of the soul to Him, that He may cleanse it, that He may strengthen it, that He may renew it, that He may dwell in it, that it may be His eternally.—BISHOP WILBERFORCE.

HEB. ix. 27, 28.—*And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.*

IT is the undoubted privilege of sincere believers in the "glorious Gospel of the blessed God," that provision is made for a full and free forgiveness of all their sins; for such is the doctrine of justification by faith without the deeds of the law; and it is in the strength of this act of justification by faith, that we meet the dreadful announcement of our past sins being recorded in the book of God's remembrance, preparatory to the day of final judgment: since we find the language of Scripture, in its remedy and consolation for us, exactly corresponding to the language which expresses our danger and our offendings. Thus St. Peter, in his exhortation to the people that they should believe on the Lord Jesus Christ, added this encouragement: "Repent ye, therefore, and be converted, that your sins may be blotted out." And, to the same effect, St. Paul to the Colossians tells them of God in Christ having forgiven them all trespasses, and of "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Whilst, then, the wicked, on the left of the throne, stand with all their offences recorded in the books which are opened, uncanceled and uneffaced, the sins of the righteous are, by Christ's blood and merits, "blotted out" from the pages of that dreadful book. And before the sentence of approval shall be declared, they will have a holy joy and chastened

hope in the comforting words of Jeremiah the prophet, twice quoted and adopted by Paul, the Christian Apostle: "This is the covenant that I will make with them after those days, saith the Lord, their sins and their iniquities will I remember no more." Do not, however, rest satisfied with the bare doctrine of justification by faith in Christ, and its comforting assurances of acquittal from past guilt, important and essential as they are to our future appearance at the bar of Christ, but carry forward also the no less important, and no less essential doctrine of our faith—sanctification of heart and conduct through the ministration of the Holy Spirit. It is not sufficient for the last day that men's sins be merely blotted from the book of God's remembrance, and the page exhibit a simple blank—an absence of offence and accusation. No! that cannot be; *there* must be inscribed, with bright and golden characters, the record of holy deeds and charitable acts done for Christ's sake, and the living manifest fruits of faith, ever active, ever working by love. *There* must be written down: the hungry we have fed—the thirsty whom we have supplied with drink—the naked whom our bounty has clothed—the sick and the sorrowful visited by our means—the houseless and homeless we have sheltered. We must meditate deeply and seriously on the views thus opened before us in the word of God, belonging to a world beyond the grave. We must bear these awful words constantly in remembrance, "after this the judgment," and apply them on all occasions as a guide, and warning, and support. When tempted to sin, and when about to violate any of God's commandments, remember, "after this the judgment." When about to act unjustly, irreverently,

ungodly, unkindly, let the words be heard in your inmost soul, "after this the judgment." When looking back on a course of life which has been frivolous, thoughtless, dissipated, and worldly, remember, "after this the judgment." When in the day of prosperity, health, and gaiety, you feel that you are too apt to forget God, then think of the day when there will be sickness, infirmity, and a dying bed; and think that beyond this dying bed is another condition of God's economy, and that "after this the judgment."—DEAN RAMSAY.

O INCOMPREHENSIBLE mercy! "He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). What a marvellous and happy exchange is here! We are nothing but sin: Christ is perfect righteousness. He is made our sin, that we might be made His righteousness. He that knew no sin, is made sin for us; that we, who are all sin, might be made God's righteousness in him! How free then, and how perfect, is our justification! What quarrel may the pure and holy God have against righteousness? Against His own righteousness? *And such are we made in and by Him.* What can now stand between us and blessedness? Not our sins: for, this is to the praise of His mercy, that He justifies the ungodly (Rom. iv. 5). Yea, were we not sinful, how were we capable of His justification? His grace finds us sinful: it doth not leave us so. Far be it from the righteous Judge of the world to absolve the wicked soul, continuing such. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord"

(Prov. xvii. 15). No; but He kills sin in us, while He remits it; and, at once, cleanseth and accepts our persons. Repentance and remission do not lag, one after another; both of them meet, at once, in the penitent soul; at once doth the hand of our faith lay hold on Christ, and the hand of Christ lay hold on the soul to justification; so as the sins that are done away can be no bar to our happiness. There is a great deal of difference betwixt being righteous, and being made righteousness. Every regenerate soul hath an inherent justice, or righteousness, in itself. "He that is righteous, let him be righteous still," saith the angel (Rev. xxii. 11). But, at the best, this righteousness of ours is, like ourselves, full of imperfection. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps. cxxx. 3.) "Behold, we are before Thee in our trespasses; for we cannot stand before Thee because of this" (Ezra, ix. 15). "How should a man be just with God? If he will contend with Him, he cannot answer Him one of a thousand" (Job, ix. 2, 3). The Son of God pays this death for us: and now, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33). Our sin, our death, is laid upon Him, and undertaken by Him: "He was wounded for our transgressions, He was bruised for our iniquities the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 5). Why do we then, weak souls, tremble to think of appearing before the tribunal of the Almighty? We know Him, indeed, to be infinitely and inflexibly

just: we know His most pure eyes cannot abide to behold sin: we know we have nothing else but sin for Him to behold in us: but, now that our faith assures us we shall no otherwise be presented to that awful Judge, than as clothed with the robes of Christ's righteousness, how confident should we be to carry away a blessing! While, therefore, we are dejected with the consciousness of our own sinfulness, we have reason to lift up our heads in the confidence of that perfect righteousness, which Christ is made unto us, and we are made in Him. This same mercy, therefore, that makes Christ our righteousness, makes Him also our sanctification. It is His most Holy Spirit that must cleanse the infirmities of our flesh and spirit (2 Cor. vii. 1), and work us daily to further degrees of sanctification. Redemption was the great errand for which the Son of God came down into the world, and the work which He did while He was in the world. That same work He shall ever be accomplishing, till He shall deliver up His mediatorial kingdom into the hands of His Father. In this He begins, in this He finishes the great business of our salvation: for those who in this life are enlightened by His wisdom, justified by His merits, and sanctified by His grace, are yet conflicting with manifold temptations, and struggling with varieties of miseries and dangers; till upon their happy death, and glorious resurrection, they shall be fully freed by their ever-blessed and victorious Redeemer. He, therefore, who by virtue of that heavenly union is made unto us of God, wisdom, righteousness, and sanctification, is also upon the same ground made unto us our full redemption. He is our redemption from the law; for "Christ hath

redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). From sin, for "we are dead to sin but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). "Sin shall not have dominion over you, for ye are not under the law, but under grace" (verse 14). From death, and therein from all miseries: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55). What can we therefore fear, what can we suffer, while Christ is made our redemption? Surely, then, He is all to us, and all is ours in Him.—BISHOP HALL.

ROM. viii. 1. — *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

WHAT is it to be "in Christ Jesus?" You cannot have a more important question to answer. It is not merely to profess and call ourselves Christians, but it is to be so united to Christ by a living faith, as that He may dwell in us, and we in Him. Our Lord has compared this union of Himself with His disciples, to that which exists between a vine and its branches. He says, "I am the vine, and ye are the branches." This union is a living union each with the other. *Our* being in Christ, cannot be separated from *His* being in us. Therefore He says, "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches;

he that abideth in Me and I in him, the same bringeth forth much fruit : for without Me ye can do nothing.” Christ, on His part, dwells in believers by the gift of His Spirit filling their souls ; they, on their part, are in Him, inasmuch as they cling to Him, and abide in Him by a living faith. The proof of this union is its fruit, which is holiness. If we are thus in Christ Jesus, we shall, by His grace, strive to be holy, even as He is holy ; for “ if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new.” Now, if you are thus in Christ Jesus, walking not after the flesh, but after the Spirit, then “ there is no condemnation ” to you. Your past sins are forgiven you, for His name’s sake. The curse of the broken law no longer lies upon you : you are pardoned ; you are accepted ; you are justified freely through His grace. Moreover, through Jesus you have access continually by faith unto that grace, wherein alone you can stand. For what are we to do with our daily sins ? We cannot excuse them ; we cannot atone for them ; therefore we must take them to Christ, resisting and forsaking them. Our warfare against sin is a very painful state ; but it is not a state of condemnation. Blessed be God, “ if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.” This daily coming to Jesus will make us love Him. Having much forgiven, we shall love much. Repeated prayers for pardon will keep the conscience tender, and lead us to abound more and more in holiness. Thus at length we shall stand before our Redeemer, without spot and blameless, at the great day of judgment.—JOWETT.

GOD (in regard to the obedience performed to His will by His beloved Son, and to His intercession) is so reconciled to mankind, that unto every person who doth sincerely believe the Gospel, and, repenting of his former bad life, doth seriously resolve thereafter to live according to it, He doth entirely remit all past offences, accepting his person, receiving him into favour, assuming him into the state of a faithful servant, and a dutiful son, and bestowing on him all the benefits and privileges of that state. It behoved Christ to suffer, and that repentance and remission of sins should be preached in His name among all nations. To Him gave all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins. As any person persisting in that sincere faith, and serious purpose of obedience, doth assuredly continue in that state of grace, and exemption from the guilt of sin; so in case that, out of human frailty, such a person doth fall into the commission of sin, God doth, upon the repentance and confession of such a person, remit his sin, and retain him in, or restore him to favour. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." To each person sincerely embracing the Gospel, and continuing in stedfast adherence thereto, God doth afford His Holy Spirit, as a principle productive of inward sanctity and virtuous dispositions in his heart, enabling and quickening him to discharge the conditions required of him.—BARROW.

PRAISE and glory be to God, we have still one powerful Friend ; a Friend who died for us ; who is now pleading our cause, and by whose merits and mediation our repentance will be still accepted. To Him, our blessed Redcemer and Saviour, and to God through Him, let us sanctify the moments which are still our own ; the talents which still remain in our hands. Much of the past we have already wasted ; let us be careful to employ the future well. For in this, let no man deceive us : unless we repent, we can find no mercy ; we cannot plead the blood of Christ, while, by a wilful continuance in sin, we crucify Him every day afresh. He knows the heart, and demands of those who call on Him a sincere repentance, a lively faith, and above all, a charity which never faileth. For though our Divine Friend and Advocate be above all sacrifice, and need not any service which we can render ; yet is He graciously pleased to accept our weakest efforts, and to consider as done to Himself that good which we do to our fellow-creatures. On Him we can confer no obligation ; Him we cannot clothe or feed : but He Himself hath said, and the time must come — whether sooner or later, is known to Him only who seeth all things — the time must come when before men and angels, He will repeat His blessed declaration : “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” — BISHOP HEBER.

IF faith does not make you charitable and holy, talk no more of justification by it, for you shall never see the glorious face of God. He that does not believe the promises of the Gospel, cannot pretend to faith in

Christ ; the promises are all made to us upon the conditions of obedience, and he that does not believe them as Christ made them, does not believe them at all : but if faith lays hold of these promises as they are, then it becomes an article of our faith, that without obedience no man living can be justified ; and, therefore, let us take heed, when we magnify the free grace of God, we do not exclude the conditions which this free grace hath set upon us. For when God made a covenant of faith, He made also the “law of faith ;” and when He admitted us to a covenant of more mercy than was in the covenant of works, or of the law, He did not admit us to a covenant of idleness, and in curious walking in a state of disobedience ; but the mercy of God leadeth us to repentance, and when he gives us better promises, He intends that we should pay Him a better obedience. When He forgives us what is past, He intends we should sin no more. When he offers us His graces, He would have us make use of them, when He enables us to do what He commands. He commands us to do all that we can ; and, therefore, the covenant of faith and mercy is also one of holiness, and the grace that pardons us does also purify us.—
BISHOP TAYLOR.

ROM. viii. 10.—*And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.*

THIS chapter seems to contain two different kinds of language, which appear, it may be, hard to reconcile ; and so we are tempted to choose either the one or the other exclusively, to make this description of the golden chain of God’s grace everything or nothing.

What though a part of the moon's orb is dark, yet that side which is light is a light for us ; we can all see to walk by it. Now, do we think that St. Paul used the language of the text merely to express what might have been put in plain words thus : if Christ is in you, you cannot be living in sin ? No doubt this is true, and St. Paul's language contains this truth ; but it contains, I think, something more ; and that which it contains more is the very thing which we have such need to remember. He uses the expressions, " dead unto sin ;" " being crucified with Christ ;" " the body must be dead because of sin ;" and the like, in order to show us that he speaks of a great change in us ; a change not to be wrought in an instant, nor by any means to be effected without our feeling it, like the various processes of our bodily growth and nourishment, which go on unconsciously within us. Look at the process of natural death ; it is not the same in all, but most various. Sudden death happens sometimes, but is the exception ; in most cases we die not all at once, but gradually ; in some instances death is working for several months together, and his last stroke is gentle, because so much of his work has been done before. So it is with spiritual death. I do not deny that here, too, death sometimes does his work suddenly, with a mighty power of fear and of remorse. But this is most rare ; much the most commonly, spiritual death, like natural, does its work gradually ; with many an ebb and flow, with many a struggle of the natural sin to stand against it, struggles which it reduces but cannot quite put down ; so that for years and years of life we may be said to be dying daily. And oftentimes, too, the work begins and is fatally interrupted ; death begins its work, but

the strength of sin baffles it ; and so the body of sin is not dead, but remains alive and vigorous, and its life is our eternal death. But still, although the struggle be not over, although we may not be dead to sin, yet the great question still remains, Are we dying to it? Depend upon it, that it is not to die to sin, if we at certain times, as before the communion, or before our confirmation, if we at certain times only look into ourselves, and say some prayers more than usual, and read some serious books which we do not commonly read, and make some good resolutions, and then think that our work is done. This, many of us, it is likely, may have done, may be doing now, or meaning to do it, yet we cannot say that they are dying to sin. What they have done, has been done perhaps very deliberately; they did these things as thinking it right to do them; and when they were over, they were well pleased with themselves for having done them: but where was the struggle within them which announces the work of death, the fear of God's anger, the painful sense of sin, the praying with the earnestness of men in extremest peril that Christ, who had shed His blood for us, would now deliver us? Where was the leaving off of old habits, painful almost as the actual dissolution of the body? Where was the consciousness of the sin that generally cleaves to our whole nature, not only in this or that particular act, but in our hearts altogether, which Christ's grace can alone destroy? If all this seem perfectly strange in us, strange to our experience, extravagant to our notions, then we may be very sure that we have not died to sin, nor yet begun to die to it; that sin rather is alive within us, and that it is ourselves rather that are perishing.

Assuredly the great work is yet to do ; we are still living after the flesh, living after our own evil nature, and therefore we cannot please God. Two deaths, my friends, we must die, every one of us. One is the death of our body, which will happen alike to us all ; but what the other death is, is the great matter of salvation or of destruction. Remember, that one of these two deaths (both, I cannot deny, painful) we must die every one of us. Which shall it be, then ? Shall it be the death of our sin, or the death of our soul ? The death whose pain comes at first most, yet even then, by Christ's grace, it is endurable, but afterwards the suffering and the struggle lessen, and then comes the rest of death, and the vigour, and the freshness, and the glory of that divine and eternal life which the death of our sins has given birth to ; or shall it be the death whose first strokes are silent and painless, more and more triumphant, and we feel more and more insensible ; till behold, its work is accomplished, and then the agony is neither to be uttered nor conceived, and Christ is gone from us for ever, and life and death are become one for our destruction—a death of all good, a life of all evil.—DR. ARNOLD.

It must be acknowledged, that in the stupendous work of our redemption there is something far beyond the power of our limited faculties to comprehend. That the Son of God Himself should feel such compassion for the human race, for the wretched inhabitants of this small spot in the vast system of the universe, as voluntarily to undertake the great, and arduous, and painful task of rescuing them from sin and misery, and eternal death ; that for this

purpose He should condescend to quit the bosom of His Father and the joys of heaven ; should divest Himself of the glory that He had before the world began ; should not only take upon Himself the nature of man, but the form of a servant ; should submit to a low and indigent condition, to indignities, to injuries and insults, and at length to a disgraceful and painful death, is indeed a mystery : but it is a mystery of kindness and of mercy ; it is, as the Apostle truly calls it, “ a love that passeth knowledge ; ” a degree of tenderness, pity, and condescension, to which we have neither words nor conceptions in any degree equal. It is impossible for us not to cry out on this occasion with the Psalmist, “ Lord, what is man, that Thou art mindful of him ? and the son of man, that Thou visitest him ? ” But what effect should this reflection have upon our hearts ? Should it dispose us to join with the disputer of this world in doubting or denying the wisdom of the Almighty in the mode of our redemption, and in quarrelling with the means He has made use of to save us, because they appear to our weak understandings strange and unaccountable ? Shall the man who is sinking under a mortal disease refuse the medicine which will infallibly restore him, because he is ignorant of the ingredients of which it is composed ? Shall the criminal who is condemned to death reject the pardon that is unexpectedly offered to him, because he cannot conceive in what manner and by what means it was obtained for him ? Shall we, who are all criminals in the sight of God, and are all actually (till redeemed by Christ) under the sentence of death, shall we strike back the arm that is graciously stretched out to save us, merely because the mercy offered to us is so great that we are unable to grasp, with our

understanding, the whole nature and extent of it? That our redemption by Christ is a mystery, a great and astonishing mystery, we readily acknowledge. But this was naturally to be expected in a work of such infinite difficulty as that of rendering the mercy of God in pardoning mankind consistent with the exercise of His justice, and the support of His authority, as the moral governor of the world. Whatever could effect this, must necessarily be something far beyond the comprehension of our narrow understandings; that is, must necessarily be mysterious. And, therefore, this very circumstance, instead of shocking our reason and staggering our faith, ought to confirm the one and satisfy the other.—Bp. PORTEUS.

AN interesting lesson is taught us by geology—that God has taken an interest in this globe, the most continuous, the most parental. The infidel's objective query has often been, that as God has thousands of orbs of the richest splendour, of which He is the author, and on the riches of which He sits enthroned, how can God give such attention to this minute speck, which He could expunge from the orbs of the universe, and which would be no more missed than would a grain of sand from the sea-shore, as to send the Son of God to die for it? This argument has been well answered by the late Dr. Chalmers and others. There are a hundred globes or orbs, and there is one truant orb; God will leave the ninety-nine orbs that need no restoration, and will come on the wings of love to restore this prodigal orb, just as the mother who has one child a prodigal, and seven at home, happy, good, and obedient, when she hears the winds blow, and the storms beat, will think far more, and far more deeply,

of the prodigal upon the open ocean, than of her seven at her fireside, under the shelter of her roof at home. And if there were no analogy at all, geology proves in the history of the globe, that God has interposed in this globe so often in the sovereign exercise of creative acts: and the Bible records that He has crowned His interposition with the most glorious of them all,—Redemption through Jesus Christ our Lord.—DR. CUMMING.

I FEEL a constant sense of deficiency, which is well if it could find place along with a confidence in the all-sufficiency of Jesus Christ. Why not more firm and frequent in the exercise of faith? Why not try more than I do the efficacy of simple reliance on the word, and more particularly on such assurances:—“Whosoever calleth on the name of the Lord shall be saved;” “The blood of Christ cleanseth from all sin;” “This is the record, that God hath given us eternal life, and this life is in His Son?” Let me look fully and freely out upon these things, but combine with this the keeping of the precepts, so as to realise the harmony of Christian doctrine. Let me, for example, pray for forgiveness, believing that what I ask I shall also receive. But let me also forgive others, even in the midst of sorest provocations, else my faith shall have failed, or rather faith will be impossible; for how can I, with the consciousness of not forgiving, have comfort or confidence at all, when I say, “forgive my trespasses, even as I forgive those that trespass against me?”—CHALMERS.

I FEEL as if it gave additional security to my salvation, and inspired additional confidence in Him who is the

Author of it, when I view His work as a warfare, and the success of it as His victory over him whose works He came to destroy. It seems all the more to identify my safety with His honour; and never, never will He give power, or reason, for the great adversary to say, "There is a poor sinner who, misled by the assurances of your Gospel, trusted himself to you, and you have disappointed and deceived him." Let me not be afraid, then, but only believe; and let this view not only confirm my faith but animate my practice. Let me enter into the spirit of the warfare; and in the name of Christ, my Captain, let me resist the devil, and he will flee from me.—CHALMERS.

"BE of good cheer: thy sins are forgiven thee." The Christian penitent comes in that divine grace of faith, effectually apprehending Christ the Saviour, and His infinite satisfaction and merits, comfortably applying all the sweet promises of the Gospel; clinging close to that all-sufficient Redeemer; and, in His most perfect obedience, is emboldened to challenge a freedom of access to God, and confidence of appearance before the tribunal of heaven. And now the soul, clad with Christ's righteousness, dares look God in the face; and can both challenge and triumph over all the powers of darkness; for, "being justified by faith, we have peace with God, through Jesus Christ our Lord" (Rom. v. 1). —BISHOP HALL.

ISA. xliii. 25.—*I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

THE Scripture sets forth this pardon of sin in very sweet and full expressions. It is called a covering of

sin. “Blessed is the man whose transgression is forgiven, and whose sin is covered” (Ps. xxxii. 1): though our covering of our sins is no security from the inspection of God’s eye, who clearly beholds the most hidden and secret things of darkness; yet, certainly, those sins that God Himself hath covered from Himself, He will never again look into so as to punish for them. Nay, yet farther, as a ground of comfort, pardon of sin is not only called a covering of our sins from God’s sight, but a covering of God’s face and sight from them. So we have it,—“Hide Thy face from my sins, and blot out all mine iniquities” (Ps. li. 9). It is a casting of our sins behind God’s back, as a thing that shall never more be regarded or looked upon. So it is expressed to us (Isa. xxxviii. 17), “Thou hast, in love to my soul,” says good Hezekiah, when a message of death was brought to him from the prophet, “cast all my sins behind Thy back.” It is a casting of them into the depth of the sea, from whence they shall never more arise, either in this world to terrify our consciences, or in the world to come to condemn our souls. So we have it in Mic. vii. 19: “I will cast all their iniquities,” says God, “into the depths of the sea.” It is a scattering of them as a thick cloud. So it is called (Isa. xlv. 22),—“I will scatter their sins as a cloud, and their iniquities as a thick cloud.” And in the text it is called a blotting out and a forgetting of sin:—“I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” We may observe, that God seems more to triumph in the glory of His pardoning grace and mercy than He doth in any other of His attributes. “I, even I, am He.” Such a stately preface must needs usher in somewhat

wherein God and His honour is much advanced. Is it, therefore, "I am He, that spread forth the heavens; and marshalled all their host; that hung up the earth in the midst of the air; that breathed forth all the creatures upon the face of it; that poured out the great deeps, and measured them all in the hollow of My hand; that ride upon the wings of the wind, and make the clouds the dust of My feet?" This, though it might awe and amuse the hearts of men, yet God counts it not His chiefest glory: but "I, even I, am He that blotteth out transgressions, and forgiveth iniquities." So we find, when God condescends to show Moses His glory, He proclaims, not the Lord, great and terrible, that formed all things by the word of His mouth, and can destroy everything by the breath of His nostrils: no; but He passeth before him with a still voice, and proclaims Himself to be "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, forgiving iniquity, and transgression, and sin." So that, when God would be seen in His chiefest state and glory, He reveals Himself to be a sin-pardoning God. "I, even I, am He that blotteth out thy transgressions, and will not remember thy sins." Secondly. As for the pardon itself, that is expressed in two things: "I am He that blotteth out—and will not remember." Blotting out implies, first, that our transgressions are written down; and written they are, in a twofold book: the one is in the Book of God's Remembrance, which he blots out when He justifies a sinner: the other is in the book of our own consciences, which He blots out when He gives us peace and assurance. It follows, in the next words, "and I will not remember thy sins." Not that there is truly any forget-

fulness in God : no ; His memory retains every sin which we have committed, surer and firmer than if all our sins were written in leaves of brass. But God speaks here, as He doth elsewhere frequently in Scripture, by a gracious condescension, and after the manner of men ; and it is to be interpreted only by the effects : “ I will not remember their sins ; ” that is, “ I will deal so mercifully with them, as if, indeed, I did not remember the least of their provocations.” So that this not remembering of sin, denies not the eminent act of God’s knowledge, but only the transient act of His justice ; and is no more than His promising not to punish sin : as if God had said, “ I will not be avenged on them, nor punish them for their sins.”—BISHOP HALL.

NUM. xxi. 4.—*And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way.*

WE doubt not that there will be seasons, even in the happiest Christian pilgrimage, when the soul will be discouraged, and even “ much discouraged, because of the way.” When difficulties, which we thought had passed over, will re-appear ; when temptations, which we hoped had been for ever vanquished, will again rise up against us ; when sins, which we trusted we had forsaken, will once more mar our path ; and these things will lead us to feel a deep sensation of despondency ; we shall be tempted to think that God cannot pardon delinquencies so frequent and unprovoked, and that we shall certainly perish on the journey, and never arrive at that journey’s blissful end. Let us be careful that such feelings lead us

not into temptation ; that they do not close our eyes and our hearts against the infinity of God's mercy in Christ Jesus ; that they do not teach us to forget that " The blood of Jesus Christ cleanseth from all sin ;" yea, all, " however deep, however oft-repeated, if it be but faithfully and earnestly sought through the power of the Holy Ghost, and if, through the same promised aid, the sin be truly repented of, and steadily and perseveringly forsaken." Perhaps you may find it difficult to think so, but remember that your thoughts are, blessed be God, not the limits of His mercy ; for has He not Himself declared, that " He is able to do abundantly above all that we can ask or think?" Be not, therefore, " discouraged because of the way ;" look to Him who was " the author," to be also " the finisher of your faith," and you shall yet, under His divine and blessed guidance, reach the haven where you would be.—BLUNT.

AN EXPOSITION OF THE CHRISTIAN'S FAITH IN THE HOLY TRINITY.

I believe in God.

I BELIEVE that there is a God, who is one, true, supreme, infinitely wise, just, good, eternal, and blessed, and in Him alone we are to trust.

The Father Almighty.

I believe that He is, first, the Father of our Lord Jesus Christ ; and, secondly, of all who believe in Him, whom he hath begotten by His word, and adopted into the inheritance of sons ; and, because He is our Father, He will do us all that good to which we are created and designed by grace ; and,

because He is Almighty, He is able to perform it all; and, therefore, we may safely believe in Him and rely upon Him.

And in Jesus Christ.

I also believe in Jesus Christ, who is, and is called, a Saviour, and the Anointed of the Lord, promised to the patriarchs; whom God anointed with the Holy Spirit, and with power to become the Great Prophet, and Declarer of His Father's will to all the world; telling us how God will be worshipped and served: He is anointed to be the Mediator of the new covenant, and our High Priest, reconciling us to His Father by the sacrifice of Himself; and to be the Great King of all the world. And by this article we are Christians, who serve and worship God the Father through Jesus Christ.

His only Son.

Jesus Christ is the Son of God, He alone, of Him alone; for God, by His Holy Spirit, caused Him to be born of a virgin; by His power He raised Him from the dead, and gave Him a new birth, or being, in the body; He gave Him all power and all excellence. And beyond all this, He is the express image of His person, the brightness of His glory, equal to God, beloved before the beginning of the world, of a nature perfectly divine: very God by essence, and very man by assumption: as God, all one in nature with the Father; and as man, one person in Himself.

Our Lord.

Jesus Christ, God's only Son, is the heir of all things and persons in His Father's house; all angels and

men are His servants, and all the creatures obey Him : we are to believe in Him, and by faith in Him only, and in His name, we shall be saved.

I believe in the Holy Ghost

(or the Holy Spirit), who is the third person of the holy, undivided, ever-blessed Trinity, which I worship, and admire, but look upon with wonder, and am not in a capacity to understand. I believe that the Holy Spirit, into whose name, as of the Father and the Son, I was baptized, is the heavenly Author, the Teacher, and the Witness of all the truths of the Gospel. That as the Father sent the Son, so the Son from heaven sent the Holy Spirit to lead the Church into all truth ; to assist us in all temptations, and to help us in the pursuit of all virtue. He it is who enlightens our understandings, sanctifies our will, orders and commands our affections ; He comforts and supports our spirits in trouble. This is He who works miracles, gives the gifts of prophecy and of interpretation ; that teaches us what and how to pray, that gives us zeal and holy desires ; who sanctifies children in baptism and confirms them with His grace in confirmation, and reproveth the world, and consecrates bishops, and all the ministers of the Gospel, and absolves the penitent, and blesses the obedient, and comforts the sick. This is He that “ testifies to our spirits that we are the sons of God,” and that makes us cry “ Abba, Father ;” that is, who inspires into us such humble confidence of our being accepted in our hearty and constant endeavours to please God, that we can with cheerfulness and joy call God our Father, and expect and hope for the portion of sons both

here and hereafter ; and in the certainty of this hope to work out our salvation with fear and reverence, with trembling and joy, with distrust of ourselves, and mighty confidence in God. This Holy Spirit, God gives to some more, to some less, according as they are capable. They “ who obey His motions ” and love His presence, and improve His gifts, shall have Him yet more abundantly ; but they that “ grieve the Holy Spirit ” shall lose that which they have. They that “ blaspheme ” this Holy Spirit shall for ever be separated from the presence of God, and of Christ, and shall never be forgiven in this world, nor in the world to come. Lastly, this Holy Spirit seals us to the day of redemption ; that is, God gives us His Holy Spirit as a testimony that He will raise us again at the last day, and give us a portion in the glories of His kingdom, in the inheritance of our Lord Jesus.—JEREMY TAYLOR.

ON PARDON OF SIN.

IT is well for our spiritual needs “ to be reminded that we are sinners, compelled to make petition for our offences ; so that, in claiming God’s indulgence, the mind is recalled to the recollection of its guilt.” And whilst this remembrance brings us to the dust, as those “ who have sinned and come short of the glory of God ”—whilst conscience, in its review of long-past years, marshals forth in stern array vows forgotten, resolutions abandoned, thoughts unholy, words light and sinful—whilst conviction cries aloud unto the heart, “ Unclean, unclean ! ”—it is as though the wings of God’s mysterious Spirit were hovering over and shrouding the drooping soul, when it re-

members that it is written, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is encouragement to the diffident heart, when it calls to mind the welcome given to the returning prodigal; there is comfort to the humble heart, when it dwells upon the record of God's pardoning love; when it knows that the Son of man "gave Himself a ransom for all"—that "He hath redeemed us to God by His blood, out of every kindred, and tongue, and people, and nation"—and that "He loved us, and washed us from our sins in His own blood"—and that "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Promises like these become to the Christian's soul a vision of blessedness indeed! They are present to His eye, even as though they were God's spiritual rainbow; His pledge to the faithful, that sin shall not be an overwhelming deluge. But precious as is the assurance from these, and other promises, on the part of God, that His mercy and pardon will be extended to all who truly repent and steadfastly believe His holy Gospel; and strong as may be the confidence, that He is faithful and just to forgive us our sins, the Christian will not forget, that "He has added the rule besides, binding us under the fixed condition and responsibility, that we are to ask for our sins to be forgiven, in such sort as we forgive them that are in debt to us; knowing that our entreaties for sin will have no acceptance, unless we deal towards our debtors in a like manner." Upon no one point does Christ seem to have been so urgent as upon that of the cultivation of a spirit of forgiveness. It was the only commentary which Jesus made upon

His prayer. It was but newly spoken when He added, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And again, in the same discourse, "With what measure ye mete, it shall be measured to you again." Alas! if God had felt towards us as we too often feel towards our fellows, where would have been that mysterious and stupendous scheme of man's redemption, which reposed, from eternity, in the stillness of the Father's counsels, and was developed in the sacrifice offered up by His Son upon the cross? No angel lips would have proclaimed, "On earth peace, good will towards men;" no God of love would have veiled His glory for a season, in the vileness of our mortal flesh; no conflict with the powers of darkness, in the garden of Gethsemane, would have evidenced the suffering Saviour's willingness and power to repurchase from the prince of darkness the forfeit soul of man; those words of unutterable love, "Father, forgive them, for they know not what they do," would never have been breathed forth from the lips of the expiring Jesus. "Let, then, all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Amen.—
BISHOP OF TASMANIA.

It is only in the glass of eternity that we can properly estimate the unspeakable value of a Saviour; and may it please God the Holy Ghost so to take of the things of Christ, as to enable me to set them forth, and thus

may He draw your hearts to the Lord Jesus. All have sinned. "The wages of sin is death," death eternal. God is holy, and God is true. His word cannot fail. He is just, and cannot acquit the guilty. Here is your state. You are sinful; you are on the very brink of eternity, and that eternity is a never-ceasing flow of wretchedness to the unpardoned. You are lost, then; you are lost for ever, without Christ. There is not a ray of hope from any other quarter. But in Christ Jesus the gloom is dissipated; that Sun of Righteousness, with cheering beams, sheds light and life, joy and peace, and the full assurance of hope, all around. He came, He lived, He died; He rose again, and thus completed our redemption; delivering us from the sentence of the law, the penalty of death, and obtaining for us the Holy Spirit, free justification, the adoption of sons, the gift of holiness, and the hope of glory. "This is the record, that God hath given to us eternal life, and this life is in His Son: he that hath the Son hath life, and he that hath not the Son hath not life." We have, then, the word of Him who inhabiteth eternity, who is from everlasting to everlasting, who is the God and Father of all for ever and ever, that in Christ Jesus there is a security for eternity. There is a solid basis on which you may fix your foot and say, "I shall not be moved." Take, then, I beseech you, your stand on the Rock of Ages. "Win Christ, and be found in Him, and you shall not perish, but have everlasting life." Oh! if you have views of eternity, how will you value Christ! How does the shipwrecked sailor, clinging with a last grasp to the wreck of the sinking vessel, value the life-boat which pushes through the opposing waves, reaches him in his danger, and rescues him

from destruction! Has He said, "I will that they also whom Thou hast given me be with me where I am, that they may behold my glory, which Thou hast given me?" (John, xvii. 24.) Have we been "raised up together, and made to sit together in heavenly places in Christ Jesus?" (Eph. ii. 6.) And shall not He, whose love is thus unparalleled, be unspeakably dear to us? Every day prepare for eternity. This is the great concern of life. Say not, you are busy, you have no time. By this you only show your unbelief and ignorance. What business is so great as that it may set aside concern for your salvation? Why was life given you? That you might attain a blissful eternity. Why is life continued? That you "may grow up unto Him in all things, which is the head, even Christ" (Eph. iv. 15). For this you were sent here. For this all time is allowed you, and God spares you from day to day. O, then, neglect not this one great business of life. Remember, as you go out of time, so you enter, and so you continue in eternity. Whatever, then, thy hand findeth to do, in the great work given thee to do, "do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." May God, then, impart His Spirit, day by day, to renew your faith and repentance, and enable you to live each day as if the last. "Work out your own salvation with fear and trembling," for now you may have a mighty helper, even God Himself, who "worketh in you to will and do of His good pleasure."—E. BICKERSTETH.

INTRODUCTION TO THE LORD'S SUPPER.

THERE are two holy ordinances or sacraments appointed by Jesus Christ, as most especial means of obtaining grace and salvation, which no Christian, who hopes to be saved, must wilfully neglect—these are, Baptism and the Lord's Supper. It must be supposed that you have already been made partaker of one of these two sacraments, namely, that of baptism, by which you were admitted into the congregation of Christ's flock, were restored to the favour of God, and had the Holy Spirit communicated to you for a principle of a new and spiritual life, in order to awaken you and to assist that natural reason with which God has endued all mankind. But forasmuch as you have done many things contrary to the promise made in your name when you were baptized, and will stand in need of greater degrees of grace and assistance to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you, you are therefore now called upon to be partaker of the other sacrament, that of the Lord's Supper; by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of, to bring you to eternal life and happiness. Take care, therefore, that you understand what you are called to as well as you are able; and God expects no more. For if you go to the Lord's Supper without considering the reason of that ordinance, and the very great concern you have in it, without seeing the necessity and blessing of a Redeemer, you will go with indifference, and return without such benefit

as you might otherwise hope for. To prevent this, you should seriously consider what account the Holy Scriptures have given us of the condition we are in, both with respect to this life and that which is to come; that is, that we are by nature sinners, and that, as such, God cannot take pleasure in us; and that, if we die before we are restored to His favour, we shall be separated from Him, and be miserable for ever. This will lead you to inquire how the nature of man came to be thus disordered and prone to evil, for you must not imagine that God, who is infinitely good, created man in such a state of corruption as you now *see* and *feel him to be*, but that he must have fallen into this wretched condition since he came out of the hands of his Creator. And so the Scripture informs us. In the third chapter of Genesis we have the following account of the state of man before and after the fall: that Adam and Eve, from whom sprang all mankind, *were created in the image of God*; that is, holy and innocent, having *a perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done*. In this condition they were placed in paradise, *in a state of trial*, with a promise of immortal life and happiness if they should continue to *fear, to love, to honour, and obey*, their Creator; as also with an express warning of the dreadful consequences of their disobedience. Notwithstanding which warning, they transgressed the commands of God; and by doing so they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a blindness in the understanding, such a disorder in their will and affections, as all their posterity feel to their sorrow, and

became subject to sin, and the punishment of sin, which is misery and death. Now this was the occasion of that universal corruption which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the Scriptures inform us, "Adam begat his children in his own likeness;" that is, with such a depraved nature as his was then become. The law of nature and of reason was in full force, at the same time they found, by sad experience, that as St. Paul describes the fallen state of man, "There was a law in their members warring against the law of their mind, so that the good which they would, they did not; but that the evil that they would not, that they did." This, therefore, gave occasion to God to manifest another of His most glorious perfections; that is, His infinite goodness and mercy in providing such a remedy, as that neither they, nor any of their posterity, should, on account of their fall, be eternally miserable, except through their own fault. He, therefore, entered into a new covenant with them, and promised them a Redeemer of the seed of woman, who should make full satisfaction to Divine justice for their transgressions, and break the power of that serpent the devil which tempted them to sin.

Now that you may be more sensible of, and thankful to God, for this His infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider that our Saviour and Redeemer came not until man had been tried in all conditions—in a state of innocence—under the government of his own reason,—and under the law given by Moses. All which methods of Providence, through the per-

verse will of man, had been rendered ineffectual for the amendment of the world. Notwithstanding which, such was the goodness of God, that He sent, after all, *His own beloved Son*, to take our nature upon Him, and to assure mankind of the tender love which He had for His poor creatures, which were ruining themselves without perceiving the danger they were in. This was the promised Seed; promised to Adam as "He that should break the serpent's head," or power of the devil; promised to Abraham, as "He in whom all the nations of the earth should be blessed;" promised to the people of Israel, as "that Prophet" which they should hear and obey at their peril; lastly, promised to David, as "One whose kingdom should have no end." And, indeed, it was with "this promise" that God supported the spirits of all who feared Him, and were in fear for themselves, until the fulness of the time for His appearance should come. And now this promised Redeemer being come, He first showed by His own example, recorded in the Gospel, how men must live to please God. And the law of nature, as well as the law of Moses, having, through sin, been much obscured and perverted, He explained them, and gave us such other laws and rules as were absolutely necessary to mend our nature, to restore us to the image of God, to keep us from backsliding, and to fit us for heaven and happiness. And because, in the decrees of God, as was before observed, "without shedding of blood there could be no remission of sins;" and it being impossible that the blood or life of any other creature, or of any mortal man, could take away the guilt and punishment due to sin, our gracious God, both to give to mankind the greatest

token of His love, and, at the same time, to show how great His hatred to sin is, by the greatness of the punishment it required, "He sent His own Son to be the propitiation for our sins;" that is, to make satisfaction to His justice, and to take off the just displeasure which He had declared against sinners; and His Son, (blessed for ever be His goodness!) moved with compassion for so great a calamity, undertook to obtain their pardon. In order to this, He clothed Himself with our flesh, that as man He might suffer what our sins had deserved; and as He was the "Son of God," He might make a full and suitable satisfaction to the Divine justice, offering Himself a sacrifice for the sins of the whole world; and for the joy of delivering so many millions of souls from misery, He endured "the death of the cross," and all the afflictions leading to it, which are recorded in the Gospel. And by this worthy sacrifice all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for His Son's sake, promised to pardon all such as shall repent and forsake their sins, "and bring forth fruit meet for repentance;" as also to give His Holy Spirit to all such as shall sincerely desire Him; and, lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which He has given them, and which are absolutely necessary to make them capable of heaven and happiness. Stop here awhile, and adore the infinite goodness of God, who did not overlook lost mankind, but sent His Son to redeem us.—

BISHOP WILSON.

FOR your farther instruction, give me leave to remind you that our Lord Jesus Christ has appointed a peculiar manner of expressing our regard to Him, and of solemnly renewing our covenant with Him; which, though it does not forbid any other proper way of doing it, must by no means be set aside, or neglected, for any human methods, how prudent and expedient soever they may appear to us. Our Lord has wisely ordained that the advantages of society should be brought into religion; and as, by His command, professing Christians assemble together for other acts of public worship, so He has been pleased to institute a social ordinance, in which a whole assembly of them is to come to His table, and there to eat of the same bread, and to drink of the same cup. And this they are to do, as a token of their affectionate remembrance of His dying love, of their solemn surrender of themselves to God, of their sincere love to one another, and to all their fellow-Christians. That these are, indeed, the great ends of the Lord's Supper, I shall not stay to argue at large; you need only read what the Apostle Paul has written in the tenth and eleventh chapters of his First Epistle to the Corinthians, to convince you fully of this. He there expressly tells us, that our Lord commanded the bread to be eaten, and the wine to be drunk, "in remembrance of Him," or as a memorial of Him; so that as often as we attend this institution, we show forth the Lord's death, which we are to do "even until He come." If you, then, desire to remember Christ's death; if you desire to renew the dedication of yourself to God through Him; if you would enlist yourself among his people; if you would love them,

and do them good according to your ability, and, on the whole, would not allow yourself in the practice of any one known sin, or in the omission of any one known duty, then I will venture confidently to say, not only that you may be welcome to the ordinance, but that it was instituted for such as you.—DODDRIDGE.

LET not any well-meaning Christians be discouraged with fears of having gone unworthily to the Lord's Supper, and so forbear because they do not find all the benefit and change wrought in them which they hoped for; but let them consider that a state of holiness and perfection is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us. A good Christian not being one who has no inclination to sin, but one who, through the grace of God, immediately checks and suffers not such inclinations to grow into evil habits; God, who knows our infirmities, will accept our sincere endeavours, though attended with imperfections and backslidings, provided we condemn ourselves for them and strive to amend. And let us remember for our comfort, that Jesus Christ Himself pronounced all His disciples (the traitor excepted) to be clean; that is, qualified to receive this sacrament, which He was going to administer to them, although He knew them to be subject to very great failings and infirmities, which soon appeared when they all forsook Him, contrary to their solemn promises. But this they repented of, and were forgiven by their compassionate Redeemer. If, therefore, you love God, and your

neighbour, though not so fervently as you could wish; if you have a real desire of being better than at present you find yourself to be; if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly, if you do daily pray for God's grace, that you may in His good time be what He would have you to be, and do not live in any known sin; by no means forbear to go to this ordinance as often as you have an opportunity, and depend upon God's blessing and an increase of His graces.—
BISHOP WILSON.

IN closing this treatise, after having dwelt much on the graces and duties of the believer, I would remind the reader of one unspeakable privilege connected with all our graces, all our duties, and all our works. It was the privilege which comforted the devout Herbert on his dying bed. On the day of his death, when reminded of his many acts of mercy, he replied, "They be good works if they be sprinkled with the blood of Christ, and not otherwise." There is not only for us the blessed truths to be believed, that Jesus has loved us, and washed us from our sins in his own blood, and that our persons are accepted in Him; but there is also for us the daily privilege of offering up all our services in His name. "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." What Christian is not burdened and humbled to the dust by the sins of his best doings? All our spiritual clothing, our humility, our charity, our prayers, our kindness to others, our gifts of every character, all our robes of righteousness

imparted to us, as worn by us, are soon polluted, and need the continual application of the blood of the Son of God, which cleanseth from all sin, that they may be made white. Thus shall we be found at the last among those who are before the throne of God, and serve Him day and night in His temple.—
E. BICKERSTETH.

PRAYERS CONTRIBUTED AND EXTRACTED.

“ O Saviour of the world, who by Thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.”

“ By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.”

“ We bless Thee for Thine inestimable love in the redemption of the world by our Lord Jesus Christ.”

THE Almighty Lord, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

~ PRAYER.

HEAVENLY Father, lift up, we beseech Thee, the light of Thy reconciled countenance upon us, and give us peace. Forgive us all our sins, and enable us to walk before Thee in all those good works which thou hast

ordained for Thy children to walk and to delight in. Blessed Jesus, who by Thy blood hast redeemed us, be Thou our Advocate. Do thou pray the Father for us, that we may be freed from condemnation, and may obtain eternal life through Thee, O Holy Spirit, who dost sanctify and comfort all the children of God. Dwell in us, and rule in our hearts, that we may abide in the Father, and in the Son, and in Thee, now and ever. Renew us day by day. Write in our hearts the law of holy love. Strengthen us against every temptation, deliver us from the power of sin, and make us meet for the inheritance of the saints in light. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.—
JOWETT.

PRAYER ON RISING.

IN the name of Jesus Christ, who was crucified for our sins, and rose again for our justification, I arise from this place of bodily rest to do Thy will, O my God. Save me, therefore, by His cross and passion; bless, govern, and keep me this day and for ever. Amen.

PRAYER. >

O LORD, Heavenly Father, I humbly pray Thee to increase my faith in Thy Son Jesus Christ; may He be my all in all, the only foundation of my hopes, both in this world and the next. May I be enabled to trust in the efficacy of His blood to wash away my sins, in the completeness of His righteousness to render me acceptable before Thee. Heavenly Father, Thou knowest the dangers that await me in my

journey through life. Oh! strengthen Thy weak servant against the allurements of the world, the flesh, and the devil. Father of mercies, and God of all consolation, I implore Thy continual blessing. Correct me mercifully when I go astray; sanctify all my afflictions; draw me nearer to Thyself, and at length receive me into Thy blessed kingdom through Christ Jesus. Amen.

EVENING PRAYER.

O THOU that hearest prayer, unto Thee shall all flesh come. Pour out upon us the Spirit of grace and of supplication, that we may come unto Thee, and ask according to Thy will. We confess that we have sinned against Thee, and come short of Thy glory. Enter not into judgment with Thy servants, O Lord, for in Thy sight shall no flesh be justified. For the sake of Jesus Christ, who is our Advocate with the Father, have mercy upon us: blot out all our transgressions, and cleanse us from all our sins. Create in us a clean heart, O God, and renew a right spirit within us. Into Thine hands we commend our spirits, for Thou hast redeemed us, O Lord God of truth. May we lie down in peace and sleep; and do Thou, O Lord, make us to dwell in safety. Let no evil befall us, nor any plague come nigh our dwelling; and may we be daily looking and preparing for that rest which remaineth for the people of God. Whether we live, may we live unto the Lord; or whether we die, may we die in the Lord: so that, living or dying, we may be the Lord's for ever. Amen.

EVENING PRAYER.

I WILL lay me down in peace and take my rest, for it is Thou, Lord, only that makest me to dwell in safety. Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth. Have mercy upon me now, and at the hour of death. Amen.

MORNING PRAYER.

ALMIGHTY and merciful God, preserved by Thy power and goodness we once more kneel down before Thee, as creatures of Thy hand, and disciples of Thy blessed Son. This day, and every day, we have fresh mercies to entreat, and fresh favours to acknowledge. Thou hast preserved us through the past night, and enabled us to return to the business of our several stations in health and comfort. But, far above these temporal benefits, we praise Thee for the spiritual blessings we enjoy. We adore Thy holy name that Thou hast made us to differ from the multitudes of our fellow-creatures who still lie in darkness and the shadow of death. Thou hast not left us to wander through this world without a light to our steps or a guide to our ways. Thou hast called us to the knowledge of Him who came to be a Prince and a Saviour, that through Him our sins, which are many, may be forgiven; that Thou mayest receive us as Thy children, and regard us with the favour which Thou bearest towards Thy chosen. Oh! make us His disciples indeed; that, being delivered from eternal death, and renewed in the spirit of our minds, we may follow the steps of His most holy life, in faith

and patience, in humility and meekness, in purity and self-denial. Enable us to set Him before us as our great example, and so to walk even as He walked. And as He went up into the wilderness and prayed, so may we be ready to retire from the cares and business of our earthly life, and hold communion with our heavenly Father. As He was ever mindful of the work appointed Him, and was straitened till it was accomplished, so may it be our meat and drink to do Thy will, O God, and to glorify Thee with our body and our spirit, which are Thine. As He went about doing good, and showed His Almighty power by works of mercy and pity, so teach us also to be merciful, to regard the wants and distresses of others, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world. Above all, make us alive to the spiritual necessities of those who are living in the world without hope, and without the knowledge of God. Give us the Spirit of prayer and supplication, that Thy word may have free course, Thy saving health be made widely known, and that many may come from the east and from the west, from the north and from the south, and be numbered among the flock for whom Christ has paid a ransom. Thus, O God, as we profess the faith of Thy Son, enable us to be followers of Him, as dear children, in all holy conversation and godliness: so confessing Him before men, that He may also confess us before Thee, and receive us into His heavenly kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He ever liveth and reigneth, one God, world without end. Amen.—SUMNER, *Archbishop of Canterbury*.

EVENING PRAYER.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Thou most Highest; to tell of all Thy loving-kindness early in the morning, and of Thy truth in the night season. We come before Thee, O heavenly Father, with all humility of heart, acknowledging that we have all sinned and come short of Thy glory; but Thou art gracious and long-suffering, and hast compassion upon the infirmities of Thy servants for Thy dear Son's sake. Make us deeply sensible of our sins, and so quicken our repentance, and strengthen our faith in the atoning blood of Christ, that we may be cleansed from all sin, and be at peace with Thee. We adore Thy tender love to us and to all mankind, in the redemption of the world by the death and passion of our Saviour Jesus Christ, who humbled Himself from the glory which He had with Thee, even to death upon the cross, for us sinners, that He might make us Thy children, and exalt us unto everlasting life. Grant that we may so esteem and profit by these and all Thy mercies, that, having been faithful servants of our Lord, we may finally receive that crown of glory which Thou hast promised to them that love Thee, through Jesus Christ our Saviour. Amen.—BLOMFIELD, *Bishop of London*.

BENEDICTION.

BLESSED is he whose transgression is forgiven, whose sin is covered.

PRAYER.

ETERNAL and ever-blessed God, I desire to present myself before Thee with the deepest humiliation, sensible how unworthy I am to appear before Thee, who art the King of kings and Lord of lords. But Thine infinite love hath offered me salvation through Thy Son, and Thy grace hath inclined my heart to accept it. I come, therefore, acknowledging myself to have been a great offender, and saying with the publican, God be merciful to me a sinner! I come, invited by the name of Thy Son, and wholly trusting in His perfect righteousness; entreating that for His sake Thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. To Thy direction I resign myself, and all I am and have, to be disposed of by Thee in such a manner as Thou shalt, in Thine infinite wisdom, judge most subservient to the purposes of Thy glory. To Thee I leave the management of all events, and say, without reserve, Not my will, but Thine be done. Use me, O Lord, as an instrument in Thy service. Number me among Thy peculiar people. Let me be washed in the blood of Thy dear Son. Let me be clothed with His righteousness. Let me be sanctified by His Spirit. Transform me more and more into His image. Impart to me, through Him, all needful influences of Thy purifying and comforting Spirit: and let my life be spent under those influences, and in the light of Thy countenance, as my Father and my God. And when the solemn hour of death comes, may I remember this Thy covenant, well "ordered in all things and sure," as "all my salvation, and all my desire;" and do Thou, O Lord, remember it too,

through Jesus the great Mediator; to whom, with Thee, O Father, and Thy Holy Spirit, be everlasting praise. Amen.—DODDRIDGE.

A PRAYER IN BEHALF OF ONE TROUBLED IN
MIND OR IN CONSCIENCE.

O BLESSED Lord, the Father of mercies and the God of all comfort, we beseech Thee look down in pity and compassion upon this Thine afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities. Thy wrath lieth hard upon him, and his soul is full of trouble. But, O merciful God, who hast written Thy holy word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give him a right understanding of himself, and of Thy threats and promises, that he may neither cast away his confidence in Thee, nor place it anywhere but in Thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure, but make him to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver him from fear of the enemy, lift up the light of Thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

PRAYER.

SAVE us, O blessed Saviour of the world, who by Thy cross and precious blood hast redeemed us. Help us, we beseech Thee, O God of our salvation.

O LORD Jesus Christ, the blessed Son of God, who hast suffered death for me upon the cross, that I might thereby be brought unto eternal life, have mercy on me, I beseech Thee, both now and at the hour of death; and grant unto me, Thy humble servant, a godly life in this present world, and, through Thy grace, eternal glory in the world to come; where, with the Father and the Holy Ghost, Thou livest and reignest, ever one God, world without end. Amen.

THE Lord's name be praised, from the rising of the sun unto the going down thereof.—BISHOP COSIN.

COLLECT.

O GOD, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God and heirs of eternal life, grant us, we beseech Thee, that having this hope, we may purify ourselves even as He is pure; that when He shall appear again, with power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

COLLECT.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

COLLECT.

ALMIGHTY Father, who hast given Thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth, through the merits of the same Thy Son, Jesus Christ our Lord. Amen.

COLLECT.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection, for His merits who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

PRAYER AGAINST THE FEAR OF DEATH.

O LORD, my heavenly Father, I bow down before Thee to bless Thee for all Thy mercies, and especially for not having dealt with me according to my many sins. Pardon, I humbly beseech Thee, for Thy Son Jesus Christ's sake, all the offences of my past life, and enable me to believe in Him to the salvation of my soul. Grant me the aid of Thy Holy Spirit, that I may walk before Thee in holiness and righteousness all my remaining days on earth. Above all, do Thou, Lord, fit and prepare me for my last great change, and remove from me the fear of it. Whenever death shall come, may I be found watching, and may I

know and rejoice that his sting is taken out by Jesus Christ, that so I may meet him as a messenger of peace. Hear, O Lord, and answer these my humble petitions for Thy mercy's sake in Christ Jesus my Saviour. Amen.

The same.

O GOD, our heavenly Father, it becomes us, in all our fears, and sorrows, and doubts, to commit ourselves in confidence unto Thee; for Thou hast assured us, by the highest of all tokens, even by the resurrection and ascension of our Redeemer, that the nature which He saved is precious in Thy sight; and that Thou, who gavest Thy Son for us, wilt deny no good thing to them that ask Thee. Grant me, O Lord, a perfect and joyful faith in the acceptance of that work which Thou hast declared to have been well-pleasing in Thy sight, and may I repose with assured confidence in the belief that all my sins may be forgiven me through that death which He once suffered for the transgressions of mankind. And feeling, as I do, that the hour is coming when I must leave my place among those who are alive, O let me be comforted and sustained by the thought, that as Jesus died and rose again, them also that sleep in Jesus will God bring with Him. May I resign my life to Thee in the blessed hope of being finally clothed with immortality; and, amidst all the fears which the thought of death awakens, may I be strengthened by the belief, that as Christ, the first-fruits, is already risen, they also who are Christ's shall be made alive at His coming. Amen.

PRAYER.

O GOD, who seest that I put not my trust in anything which I do, mercifully grant that by Thy power I may be delivered from all adversity, and be healed both in body and soul, through Jesus Christ our Lord. Amen.

EVENING PRAYER.

O LORD, heavenly Father, make me ever sensible of my *latter end*, that death may not overtake me unprepared; and in the hour of death, and in the day of judgment, good Lord, deliver me. O God, all powerful, take me this night under Thy protection; preserve me from the powers of darkness and from the dangers of the night, and by Thy grace and providence bring me at last through all the trials and temptations of this world to a blessed end, that I may die in peace, and rest in hope, and rise in glory, through Jesus Christ my Saviour.—BISHOP WILSON.

PRAYER.

O LORD, the Saviour of sinners, whose blood cleanseth from all sin, save me from my sins, from their power as well as their guilt; let no iniquity have dominion over me. Now may I watch and pray. O give me Thy Spirit. Amen.

PRAYER.

O LORD Jesu Christ, who hast promised to be with us alway, even unto the end of the world, graciously pour out upon us Thy Holy Spirit, that He may dwell in us as our Teacher, Sanctifier, and Comforter; and grant that in all our prayers, and labours, and suffer-

ings here below, we may ever enjoy Thy presence, and find Thy grace sufficient for us. We confess, O Lord, that we are unworthy, through our manifold sins, to ask of Thee any favour; but we beseech Thee, now that Thou art exalted at the right hand of the Father, to plead on our behalf the merit of Thy most precious blood. And do Thou, heavenly Father, blot out all our iniquities, receive us graciously, love us freely, and do for us, and for all others, even more than we have asked, for the Redeemer's sake. Amen.—JOWETT.

PRAYER.

O LORD God of our salvation, who hast graciously made known to us the way of mercy, through Thy dear Son Jesus Christ, grant to us that faith in Him by which we may obtain eternal life. Thou art righteous, and we are unholy; but Thou, Lord, art full of compassion, justifying every one that believeth in Jesus. Suffer us not to lose this benefit through our own ignorance, or pride, or unbelief, but let Thy Holy Spirit, O Lord, carry on in us the work of faith with power. Subdue the love of sin. Since Thou, O God, hast called us unto holiness, make us holy in all manner of conversation and godliness, to the honour of Thy name, and the adorning of Thy blessed Gospel, through Christ our Lord. Amen.

PRAYER.

O THOU God of holiness and purity, by whom actions are weighed, teach us with all humility to bow before Thee, not presuming to trust in our own righteousness, but leaning only on the hope of Thy free mercy in Christ Jesus. Lord, we have no acceptable righteousness of our own, but, praised be Thy name, that

Thou hast prepared, through Thy Son Jesus, that perfect righteousness which is unto all and upon all them that believe. Let us clothe ourselves with it; so that, being found in Christ, we may be accepted by Thee. And let the love of Christ rule in our hearts, that we may abound in every good word and work. Hear us, we humbly beseech Thee, for the sake of Him who is the Lord our righteousness. Amen.

The same.

O LORD, our God and Saviour, prepare us day by day for Thy glorious presence on high, and clothe us in the righteousness which is of God by faith. We approach Thy mercy-seat by that new and living way which Thou hast consecrated, even by Christ Jesus. For His sake pardon every sin, renew Thy holy image in our souls, and, finally, when we die, admit us to behold Thy face in righteousness, and waking up in Thy likeness we shall be satisfied with it. Hear us, for the sake of Jesus Christ, our Lord and Saviour. Amen.

PRAYER.

O LORD Jesus, who hast redeemed us with Thy precious blood, make me to be numbered with Thy saints in glory everlasting. O let my name be found written in Thy Book of Life at the great day. Amen.
—BISHOP WILSON.

PRAYER.

O ALMIGHTY God and heavenly Father! Thou art of purer eyes than to behold iniquity, all sin and evil ways must be abhorrent to Thine holy nature; and if the heavens which Thou hast created are not clean in

Thy sight, and if Thou chargest Thine holy angels with folly, what must be the visitation of Thy Spirit to the lost and guilty children of humanity? O Lord, I desire to acknowledge my humble sense of my sins, negligences, and errors, and to plead the all-sufficient merits and the precious blood-shedding of Christ my Saviour. Blessed Jesus, Thy followers and people have the assurance of Thine own gracious declaration, that if they come to Thee weary and heavy laden they shall find rest unto their souls. O Saviour of the world! I come to Thee weary and heavy laden with the burden of sin; may I find deliverance in Thee. May I find access to Thy favour by that living way which Thou hast appointed. May my faith fail not in the day of trial. And whilst I look only for acceptance at the last day to the perfect righteousness of Christ worked for me, oh! may I never forget that for admission into Thy presence, and for fitness to enter upon the joys and occupations of the blessed above, I must give evidence of that righteousness which is worked in me by the sanctifying influences of the Holy Spirit of God, to whom, with the Father and the Son, be all praise and glory, henceforth and for ever. Amen.—DEAN RAMSAY.

EVENING PRAYER.

O LORD, the Creator of the world, I do here, in all humility, present myself before Thee to pay my evening homage, beseeching Thee to accept my soul and body a living sacrifice to Thee, who hast redeemed both; but most unfit, O Lord, are they to be presented until I have obtained Thy gracious pardon for the many sins by which they have been defiled. Lord, pity and cleanse, forgive, accept, and save me, for Thy mercy's

sake. Remember not against me the sins and offences of my youth, and in great mercy blot out those of my riper years, then will my God be much pleased with the daily sacrifices of His servant. And now, O Lord, I ascribe it to Thy goodness and providence that I have this day been preserved from all evil. My God, add this to the rest of Thy favours, that I may never forget to praise Thy holy name for all the blessings I every day receive at Thy hand. Grant that religion may be the chief business of my life. Let it be my greatest pleasure to please Thee, and my highest design to attain eternal happiness. Into Thy hands I commend this night my soul and body. Grant, O Lord and Judge of all mankind, that I may pass all the days and nights of my life in Thy fear and to Thy glory; and when the great day shall come, when no night will follow, may I, by the merits of Christ, inherit those joys which Thou hast reserved for them that love Thee. Amen.

THANKSGIVING TO GOD FOR REDEMPTION
THROUGH JESUS CHRIST.

ALMIGHTY Father, Lord of heaven and earth, who didst make the worlds by Jesus Christ, whom Thou hast appointed heir of all things, how can we sufficiently praise Thy name that Thou hast been so mindful of man. The earth is full of Thy riches, and so is the great and wide sea also; and Thou hast given all things to us, that we might, in the enjoyment of all, see Thy love, and for ever bless Thy name. We, Thy sinful creatures, formed and sustained by Thy power, and brought nigh again to Thee by the blood of Jesus, do give Thee praise and glory for all Thy works of creation and providence, and every

blessing of this life. But, oh! what thanksgivings we owe Thee for the wondrous work of redemption through Thine only-begotten Son to be the redeemer and restorer of lost man. Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away. O our God, may we ever rejoice in the hope of that glory, when all things shall be restored, and the heavens shall rejoice, and the earth be glad, and all that is therein before the Lord. And as Thou hast called us out of darkness into Thy glorious light that we might ever praise Thee, help us constantly to show forth Thy praise through Jesus Christ our Redeemer. Amen.—E. BICKERSTETH.

The same.

O LORD God Almighty, who hast made the world and all things in it, we bless Thee for having brought life and immortality to light by the Gospel; we thank Thee that Thy Son hath died and risen again, hath broken the bonds of death, and hath opened unto us the gates of everlasting life. We thank Thee for the glorious hopes held out to each believer in His name, and at the same time we would rejoice with trembling; remembering that condemnation which belongs to the despisers of His Gospel, and to all who receive this grace of God in vain. O Lord, grant unto us faith in that eternal world to which we are hastening. May we realise these unseen things; may we turn from the love of this vain world; may we perceive the sin which dwelleth in us, and the evil which lieth around us, and be looking forward to that blessed time when

we shall put away the body of this death and dwell for ever with the Lord. Give us grace to follow the faith and patience of Thy servants who are gone before us, and who endured even to the end; whose hearts were estranged from things below, and whose affections were set on things above. O may we, who have the example of their faith, be willing to deny ourselves, and take up our cross and follow Christ; not living an idle, careless life, while we call ourselves the followers of them who now inherit the promises. May we all give diligence to make our calling and election sure; may we all repent, and forsake our sins, and believe in Christ; may we all die daily to the things of time, and rise to newness of life; may we all so pass through things temporal that we lose not the things eternal. We ask every blessing in the name of Jesus Christ our Lord. Amen.

The same.

O LORD, heavenly Father, we thank Thee for our creation, preservation, and all the blessings of this life, but, above all, we desire to bless and to praise Thy holy name, that Thou hast made Thyself known unto us as our Saviour and Redeemer in Christ Jesus, who hath revealed Thy grace unto us. We rejoice in Thy power and greatness, in the excellency of Thy wisdom, and also in Thine infinite love to the creatures Thou hast made, in redeeming us from the power of sin, and for the hope laid up for us in heaven through the Gospel of Christ. O grant that, trusting in the mercies of Him who hath died for us, we may yield up our departing spirit to God who gave it, in the hope of a joyful resurrection to eternal life, through Jesus Christ our Saviour. Amen.

The same.

WE give Thee most humble and hearty thanks, O God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself even to the death upon the cross for us sinners, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. Grant that we may always remember the exceeding great love of our only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by His precious bloodshedding He hath obtained for us, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, may we give continual thanks, submitting ourselves to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

PRAYER.

O LORD Jesus Christ, who hast overcome death and brought life and immortality to light through the Gospel, enable us, we beseech Thee, faithfully to follow Thee, and to strive against the world, the flesh, and the devil. In every time of trial and temptation be Thou our hiding-place and refuge. Deliver us from the curse and the dominion of sin, that we may enjoy peace and safety through Thee. Speak comfortably to our souls whenever with true repentance we turn away from our sins, and bestow on us the joy of Thy salvation to strengthen us for Thy continual service. Guide us in the path of

holiness through life; and, finally, in the hour of death, and in the day of judgment, good Lord, deliver us. Amen.

— PRAYER.

O LORD, who hast revealed unto us Thy Son Jesus Christ as the Way, the Truth, and the Life, help us to come unto Thee in prayer and thanksgiving, making mention of His name, even His only. We have no righteousness of our own wherein to stand before Thee; we would come, therefore, pleading His merits, and clothed with the righteousness which is of God by faith. And when we thus approach Thee in Thine own appointed way, grant unto us acceptance, and life eternal, through Thy well-beloved Son Christ Jesus. Amen.

PRAYER.

O LORD, who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love, keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy name. Fill us with the grace of Thy Holy Spirit, that we may be kept from sinning against Thee. Cause us to remember that Thine eye is in every place, beholding the evil and the good. Comfort us by the assurance that Thine ears are open unto the prayers of those who ask in Thy Son's name, and that Thou wilt withhold no good thing from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee. Enable us, with unshaken faith, to cast all our cares upon Thee, who carest for us. Amidst all the changes of this mortal life, O keep

our souls in quietness and patience, looking for Thy loving-kindness and faithfulness, which Thou wilt in due time manifest to all that wait on Thee. Remember, O Lord, the word unto Thy servants, in which Thou hast caused us to hope, and answer us according to the multitude of Thy mercies, through Jesus Christ our Saviour. Amen.

PRAYER.

O MOST holy God, who art of purer eyes than to behold iniquity, look not on us, we beseech Thee, as we are in ourselves, but for Thy dear Son's sake blot out our iniquities, and cleanse and purify our hearts. Keep us from sin by the remembrance that Thou, God, seest us, yea, that Thou knowest the very secrets of our hearts. Teach us to seek Thy glory in all things, and to exercise fervent charity out of a pure heart, and of a good conscience, and of faith unfeigned. Manifest Thyself, O Lord, unto us as Thou dost not unto the world. And, finally, bring us to Thine eternal kingdom, for Jesus Christ's sake. Amen.

PRAYER.

O GOD, who knowest our weakness, and who seest that our path is surrounded by temptations on every side, we thank Thee for Thy solemn warnings and counsels, and most especially for the promise of Thine all-sufficient grace to help in every time of need. Teach and enable us to walk circumspectly, not as fools but as wise, knowing that the days are evil. Subdue and mortify our pride and self-confidence, and let the remembrance of our many sins cause us to walk more humbly before Thee our God.

Deliver us, we pray Thee, from the bitter consequences of sin. For Christ's sake pardon our wanderings, and suffer us not to fall again; but stablish us with Thy free Spirit, and let our souls rejoice and be glad in Thy salvation. Hear us, O our merciful Father, for Christ's sake. Amen.

EJACULATIONS TO BE SAID BEFORE RECEIVING
THE HOLY SACRAMENT.

JOHN, xi. 27.—“Lord, I believe that Thou art the Christ, the Son of God.” John, iv. 42.—“The Saviour of the world.” John, xi. 25, 40.—“The resurrection and the life; and he that believeth in Thee, though he were dead, yet shall he live.”

Ps. xlii. 1, 2.—“Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God; when shall I come before the presence of God?”

Ps. xl. 6.—“O Lord, my God, great are Thy wondrous works which Thou hast done; like as be also Thy thoughts, which are to usward; and yet there is no man that ordereth them unto Thee.”

Ps. xliii. 3, 4.—“O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill and to Thy dwelling: and that I may go unto the altar of God, even unto the God of my joy and gladness; and with my heart will I give thanks to Thee, O God, my God.”

Ps. xxvi. 6, 7.—“I will wash my hands in innocency, O Lord, and so will I go to Thine altar, that I may show the voice of thanksgiving, and tell of all Thy wondrous works.”

PS. xxvi. 2, 3.—“Examine me, O Lord, and prove me; try Thou my reins and my heart. For Thy loving-kindness is now and ever before my eyes; and I will walk in Thy truth.”

PS. xxiii. 5, 6.—“Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full. But Thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

JOHN, vii. 37.—“If any man thirst, let him come unto me and drink.”

1 COR. x. 16.—“The bread which we break, is it not the communion of the body of Christ? and the cup which we drink, is it not the communion of the blood of Christ?”

ZECH. xiii. 6.—“What are those wounds in Thy hands? They are those with which I was wounded in the house of my friends.”

EXOD. xii. 23.—“When He seeth the blood (of the Paschal Lamb) on the door, He will not suffer the destroyer to come in to smite you.”

DEUT. xvi. 16, 17.—“Thou shalt not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.”

ST. JOHN, vi. 58, 63.—“He that eateth of this bread shall live for ever. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

1 COR. xi. 28.—“Let a man examine himself, and so let him eat of that bread and drink of that cup.”

1 PET. iv. 10.—“As every man hath received

the gift, even so minister the same one to another, as good stewards."

REV. iii. 17.—"Thou sayest, I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

PRAYERS BEFORE RECEIVING THE HOLY SACRAMENT.

O JESUS, who hast loved us, and washed us from our sins, and purchased us by Thy own blood, and didst ordain this sacrament in order to secure us to Thyself by a grateful remembrance of what Thou hast done and suffered for us, make me truly sensible of Thy love, and of our sad condition which did require such a sacrifice. May I always receive this pledge of Thy love, the offers of mercy, pardon, and grace, tendered to us in this holy ordinance, with a thankful heart, and in remembrance of Thee, our great and best benefactor; in remembrance of Thy holy example, of Thy heavenly doctrine, of Thy laborious life, of Thy bitter passion and death, of Thy glorious resurrection, of Thy ascension into heaven, and of Thy coming again to judge the world. And may I never forget the obligation Thou hast laid upon us to live as becomes Thy disciples, and to forsake every course of life contrary to Thy Gospel. Cease not, O Lord, to love us, and by the grace vouchsafed in this ordinance, cause us to love Thee with all our hearts. Amen.—BISHOP WILSON.

PRAYER.

ALMIGHTY God, whose blessed Son Jesus Christ, for the forgiveness of our sins, did suffer death upon the

cross, prepare me, I beseech Thee, by Thy grace for the worthy celebration of that holy ordinance which He was pleased to appoint for a continual remembrance of His death, for a pledge of His love, and for a sign and means of grace, to my great and endless comfort. Make me to discern the Lord's body, to remember the exceeding love of Christ my Saviour in thus dying for me. Give me repentance unto life, not to be repented of. Endue me with a lively faith, and a universal charity. Enable me spiritually to receive the body and blood of Christ my Saviour, that so all carnal affections may die in me, and that all things belonging to the Spirit may live and grow in me; and that, being continually refreshed and strengthened by Thy grace, I may persevere in all godliness unto my life's end, and finally receive an everlasting recompense, through the merits of Jesus Christ. Amen.—BISHOP BLOMFIELD.

PRAYER.

BLESSED be God, who by His grace, and by the voice of His Church, hath called me to repentance. Discover to me, O Thou searcher of hearts, the charge that is against me, that I may know, and confess, and forsake the sins I have fallen into. Give me that true repentance to which Thou hast promised mercy and pardon. O blessed Lord, who ever livest to make intercession for us, I put my cause into Thy hands; let Thy blood and merits plead for me, and procure for me the pardon of my past offences, that Thou mayest say unto me, as Thou didst unto the penitent in the Gospel, "Thy sins are forgiven;" so that I may go with a quiet conscience to Thy holy table. Amen.—BISHOP WILSON.

PRAYER.

ALMIGHTY God, who of Thy tender love towards man hast sent our Saviour Christ to suffer death upon the cross for us, that all mankind should follow the example of His great humility, mercifully grant that we, who have this His precious death and passion in continual remembrance, may both follow the example of His patience, and be made partakers of His glory, through the same Jesus Christ our Lord. Amen.

PRAYER.

GRANT, O God, that I may never draw down Thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought and unworthily. May Thy mercy pardon what is past, and give me grace for the time to come to consecrate my life to Thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing Thy favour and my own salvation. And if it be Thy will, grant that I may always find such comfort and benefit in this ordinance as may encourage me to observe it with joy unto my life's end, through Jesus Christ our Lord. Amen.—BISHOP WILSON.

PRAYER.

O LORD, Almighty God, grant to me, I beseech Thee, the increase of faith, hope, and charity, that I may draw near to Thee this day in earnest hope of the forgiveness of my sins, and in love and good will to all mankind, and may at Thy table receive the fulness of grace for the sake of Jesus Christ my Saviour. Amen.

PRAYERS AFTER RECEIVING THE HOLY
SACRAMENT.

1 THESS. v. 18.—*In everything give thanks, for this is the will of God.*

O LORD and Father, I am not worthy of the least of all the mercies which Thou hast showed Thy servant, neither can I render due thanks and praise for them ; but, O God, accept of this my sacrifice of praise and thanksgiving ; for this and for all Thy known and unobserved favours of nature and of grace, I bless Thy good providence ; for when I consider my dependence upon Thee, for my life, for my preservation, for my redemption, and for the means of grace and salvation which Thou hast afforded me, I cannot but be very thankful. As long, therefore, as I live I will praise Thee. Glory be to God, my Creator, my Redeemer, my Sanctifier. Amen.

PRAYER.

ALMIGHTY and ever-living God, by whose kindness Thy servant has this day been permitted to enter into communion with Thy dear Son Jesus Christ at the Holy Supper which He commanded to be received in remembrance of Him ; we heartily thank Thee that Thou hast vouchsafed to feed us with the spiritual food of His most precious body and blood, and hast assured us thereby of Thy favour and goodness. Grant to us, O Heavenly Father, so to value these Thy means of grace, that we may become meet partakers of Thy manifold gifts, diligently studying to use them always to Thy honour and glory, through Jesus Christ our Lord. Amen.

A PRAYER WHEREWITH TO CONCLUDE ALL
OUR DEVOTIONS.

ALMIGHTY God, who hast promised to hear the petitions of them that ask in Thy Son's name, I beseech Thee mercifully to incline Thine ears unto me who have made now my prayers and supplications unto Thee; and grant that those things which I have faithfully asked according to Thy will may effectually be obtained, to the relief of all my necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding; the blessing of God Almighty, the Father, the Son, and the Holy Ghost; the virtue of Christ's blessed cross and passion, be with me now, and at the hour of death. Amen.

SELECTION OF SACRED POETRY.

“Come, with heavenly inspiration,
Jesus in our souls reveal;
Manifest His great salvation,
As Thine own our spirits seal.

Light divine on darkness shining,
Deign the light of truth to give;
Every grace and joy combining,
May we to Thy glory live.”

ABIDE with me! Fast falls the eventide;
The darkness thickens; Lord, with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou, who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

Come, not in terrors, as the King of kings,
 But kind and good, with healing in Thy wings ;
 Tears for all woes, a heart for every plea :
 Come, Friend of sinners, and thus bide with me.

Thou on my head in early youth didst smile,
 And though rebellious and perverse meanwhile,
 Thou hast not left me, oft as I leave Thee :
 On to the close, O Lord, abide with me.

I need Thy presence every passing hour ;
 What but Thy grace can foil the Tempter's power ?
 Who like Thyself my guide and stay can be ?
 Through cloud and sunshine, O abide with me.

I'll fear no foe, with Thee at hand to bless ;
 Ills have no weight, and tears no bitterness.
 Where is death's sting ? where, grave, thy victory ?
 I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes ;
 Shine through the gloom, and point me to the skies.
 Heaven's morning breaks, and earth's vain shadows
 flee !

In life, in death, O Lord, abide with me.

H. F. LYTE.

JOB, xxii. 21.—*Acquaint now thyself with Him, and
 be at peace.*

ART thou acquainted, O my soul,
 With such a Saviour, such a Friend ;
 Whose power can all events control,
 And from all evils can defend ?

Why art thou then opprest with fears?
 Knowledge of Him should give thee peace,
 Should check these mournful thoughts and tears,
 And bid these sad misgivings cease.

Is it the *past* that gives thee pain?
 Sins, errors, falls, dost thou deplore?
 Th' atoning blood pleads not in vain;
 Thy God remembers them no more.

Do *present* troubles vex thy mind?
 Sufferings of body, mental care?
 In God a refuge thou wilt find,
 And oh! what sweet relief in prayer!

Dost thou the unknown *future* dread?
 Sorrows in life, or death's dark vale?
 In both shall light around be shed;
 Thy God's sure promise cannot fail.

Dost thou, with dread, still greater, shrink
 From pain, for those on earth most dear?
 And oft, with sickening anguish, think
 On all they yet may suffer here?

Oh, faithless, unbelieving heart!
 So slow to trust that tenderest Friend,
 Who *then* will needful strength impart;
 Who "loving, loves unto the end."

No longer doubt, nor fear, nor grieve,
 Nor on uncertain evils dwell;
 Past, present, future, calmly leave
 To Him, who will "do all things well."

HYMN.

“*Return unto thy rest, O my soul!*”

My only Saviour, when I feel
O'erwhelmed in spirit, faint, opprest,
'Tis sweet to tell Thee, while I kneel
Low at Thy feet, “Thou art my *rest!*”

When with a trembling heart I try
My state by truth's unerring test,
Oft it condemns me; then I fly
To Thee for pardon, Thee for *rest.*

I'm weary of the strife within;
Strong powers against my soul contest;
Oh, let me flee from self and sin
To Thy dear cross! there, there is *rest.*

C. E.

OFTEN, my God, when most I need
Thy pitying aid, I seek it least;
And fail Thy promises to plead
When weary and with pain opprest.

For Satan, then, with guileful power,
Draws near and tempts me to delay;
Suggesting still, from hour to hour,
“Thou art too sick, too weak to pray.”

“Nor mind, nor body, now can bear
The high employment; wait awhile!”
Oh! what could comfort me like prayer?
What cheer me like my Saviour's smile?

I will approach Thee—I will force
 My way through obstacles to Thee ;
 To Thee for strength will have recourse,
 To Thee for consolation flee.

Not willingly dost Thou so grieve
 And chasten Thy still pardoned child ;
 Wilt Thou not soon my pain relieve,
 And cheer me with Thy accents mild ?

Oh ! cast me—cast me not away
 From Thy dear presence, gracious Lord !
 My burden at Thy feet I lay ;
 My soul reposes on Thy word.

To those who faint and have no might
 Thou freely givest strength and power ;
 Now grant me favour in Thy sight,
 And aid me in my suffering hour.

BIRDS have their quiet nest,
 Foxes their holes, and man his peaceful bed ;
 All creatures have their rest,
 But Jesus had not where to lay His head.

Winds have their hour of calm,
 And waves to slumber on the voiceless deep ;
 Eve hath its breath of balm
 To hush all senses and all sounds to sleep.

The wild deer hath his lair,
The homeward flocks the shelter of their shed ;
All have their rest from care,
But Jesus had not where to lay His head.

And yet He came to give
The weary and the heavy-laden rest ;
To bid the sinner live,
And soothe our griefs to slumber on His breast.

What then am I, my God,
Permitted thus the paths of peace to tread ?
Peace purchased by the blood
Of Him who had not where to lay His head.

O why should I have peace ?
Why ? but for that unchanged, undying love
Which would not, could not, cease,
Until it made me heir of joys above.

Yes ! but for pardoning grace,
I feel I never should in glory see
The brightness of that face
That once was pale and agonised for me.

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed ;
Come, Saviour, in my breast
Deign to repose Thine oft-rejected head.

Come ! give me rest, and take
The only rest on earth Thou lov'st—within
A heart that, for Thy sake,
Lies bleeding, broken, penitent for sin.

J. S. MONSELL.

"LET US PRAY."

LORD, what a change within us one short hour
 Spent in Thy presence will prevail to make !
 What heavy burdens from our bosoms take ;
 What parched grounds refresh, as with a shower !
 We kneel, and all around us seems to lower ;
 We rise, and all the distant and the near
 Stands forth in sunny outline, brave and clear ;
 We kneel, how weak ; we rise, how full of power.
 Why, therefore, should we do ourselves this wrong,
 Or others—that we are not always strong,
 That we are ever overborne with care,
 That we should ever weak or heartless be,
 Anxious, or troubled, when with us is prayer,
 And joy, and strength, and courage, are with Thee ?

R. C. TRENCH.

'T WAS dreadful when th' accuser's power
 Assail'd my sinking heart,
 Recounting every wasted hour,
 And each unworthy part.

But, Jesus, in that mortal fray,
 Thy blessed comfort stole,
 Like sunshine in a stormy day,
 Across my darkened soul.

When soon, or late, this feeble breath,
 No more to Thee shall pray,
 Support me through the vale of death,
 And in the darksome way !

HEBER.

WE walked within the churchyard bounds,
My little boy and I ;
He laughing, running happy rounds,
I pacing mournfully.

“ Nay, child ! it is not well,” I said,
“ Among the graves to shout,
To laugh and play among the dead,
And make this noisy rout.”

A moment to my side he clung,
Leaving his merry play ;
A moment stilled his joyous tongue,
Almost as hushed as they.

Then, quite forgetting the command,
In life's exulting burst
Of early glee, let go my hand,
Joyous as at the first.

And now I did not check him more,
For, taught by Nature's face,
I had grown wiser than before,
Even in that moment's space ;

She spread no funeral pall above
That patch of churchyard ground,
But the same azure vault of love
As hung o'er all around.

And white clouds o'er that spot would pass
As freely as elsewhere ;
The sunshine on no other grass
A richer hue might wear.

And formed from out that very mould
In which the dead did lie,
The daisy, with its eye of gold,
Looked up into the sky.

The rook was wheeling overhead,
Nor hastened to be gone ;
The small bird did its glad notes shed,
Perched on a grey head-stone.

And God, I said, would never give
This light upon the earth,
Nor bid in childhood's heart to live
These springs of gushing mirth ;

If our own wisdom were to mourn
And linger with the dead,
To nurse, as wisest, thoughts forlorn
Of worm and earthy bed.

Oh ! no, the glory earth puts on,
The child's unchecked delight,
Both witness to a triumph won
(If we but judged aright).

A triumph won o'er sin and death,
From these the Saviour saves ;
And, like a happy infant, faith
Can play among the graves.

R. C. TRENCH.

THE PILGRIM'S WANTS.

I WANT that adorning divine,
 Thou only, my God! canst bestow;
 I want in those beautiful garments to shine,
 Which distinguish Thy household below!
 COL. iii. 12-17.

I want, oh, I want to attain,
 Some likeness, my Saviour, to Thee!
 That longed-for resemblance once more to regain,
 Thy comeliness put upon me!
 I JOHN, iii. 2, 3.

I want to be marked for Thine own,
 Thy seal on my forehead to wear;
 To receive that "new name" on the mystic white
 stone,
 Which none but Thyself can declare.
 REV. ii. 17.

I want every moment to feel
 That Thy Spirit does dwell in my heart—
 That His power is present, to cleanse and to heal,
 And newness of life to impart.
 ROM. viii. 11-16.

I want so in Thee to abide,
 As to bring forth some fruit to Thy praise!
 The branch which Thou prunest, though feeble and
 dried,
 May languish, but never decays.
 JOHN, xv. 2-5.

I want Thine own hand to unbind
 Each tie to terrestrial things—
 Too tenderly cherished, too closely entwined,
 Where my heart too tenaciously clings.
 1 JOHN, ii. 15.

I want by my aspect serene,
 My actions and words to declare—
 That my treasure is placed in a country unseen,
 That my heart and affections are there.
 MATT. vi. 19–21.

I want, as a traveller, to haste
 Straight onward, nor pause on my way—
 Nor forethought, nor anxious contrivance to waste,
 On the tent only pitched for a day.
 HEB. xiii. 5, 6.

I want,—and this sums up my prayer,
 To glorify Thee till I die ;
 Then calmly to yield up my soul to Thy care—
 And breathe out—in faith, my last sigh !
 PHILIP. iii. 8, 9.

THERE are who sigh that no fond heart is theirs,
 None loves them best. Oh, vain and selfish sigh !
 Out of the bosom of His love He spares :
 The Father spares the Son, for thee to die.
 For thee He died ; for Thee He lives again ;
 O'er thee He watches in His boundless reign.
 KEBLE.

“ Lovest thou me ? ”

HARK, my soul, it is the Lord ;
'Tis thy Saviour, hear His word ;
Jesus speaks, and speaks to thee :
Say, poor sinner, “ lov'st thou me ? ”

I delivered thee when bound,
And, when wounded, healed thy wound ;
Sought thee wandering, set thee right,
Turned thy darkness into light.

Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

Thou wilt see my glory soon,
When the work of grace is done,
Partner of my throne shalt be ;
Say, poor sinner, “ lov'st thou me ? ”

Lord ! it is my chief complaint,
That my love is weak and faint ;
Yet I love thee and adore,—
Oh, for grace to love Thee more.

COWPER.

How sweet, O my God, is the voice of compassion,
Which soft as the summer dew falls on the mind,
Which whispers the tidings of life and salvation,
And casts the dark shadows of sorrow behind.

'Tis the still voice of Him who expired on the mountain,
 And breathed out for sinners His last dying groan ;

His voice, who on Calvary opened the fountain
 Of water to cleanse, and of blood to atone.

That voice, O believer, shall cheer and protect thee,
 When the cold chill of death thy frail bosom
 invades ;

At its sound shall the day-star arise to direct thee,
 And gild with refulgence the valley of shades.

BISHOP HEBER.

O THOU God ! who hearest prayer
 Every hour, and everywhere,
 Listen to my feeble breath
 When I touch the gates of death.

For His sake, whose blood I plead,
 Save me in my hour of need ;
 Hear and save me, gracious Lord,
 For my trust is in Thy word.

Wash me from the stain of sin,
 That Thy peace may rule within ;
 May I know myself Thy child,
 Ransomed, pardoned, reconciled.

CONDER.

KNOW, my soul, thy full salvation ;
 Rise o'er sin, and fear, and care,
 Joy to find in every station
 Something still to do or bear.

Think what Spirit dwells within thee ;
 Think what Father's smiles are Thine ;
 Think that Jesus died to save thee ;
 Child of heav'n, canst thou repine ?

J. MONTGOMERY.

THE SAVIOUR AND THE SOUL.

WHILE on the world night's shadows slowly roll,
 Lord, lift Thy countenance upon my soul !
 Thou know'st not darkness ; where Thou shin'st is
 light ;

And all is dark if shrouded from Thy sight.

I would be Thine ! and yet my wish how vain !

Fierce is the fight ; sin plucks my heart in twain.

I would be Thine ! but hateful self and pride

Wield their hard sceptre, and Thy rule divide.

Thou bid'st me pray ! my rude and half-formed
 prayer

By rush of thoughts evanisheth in air ;

Thou bid'st me watch ! my eyes Thy vigils keep,

Yet in the hour of danger sink to sleep ;

Thou bid'st me persevere ! my aims to-day,

To-morrow's dreams, like chaff, drive far away.

O dost Thou yet pursue Thy ransom'd child ?

Seek me, tho' wandering ; love me, tho' defiled.

Tell me Thou art my strength, and I am strong !

Tell me Thou art my hope — I raise my song !

Tell me Thou'rt mine, I then shall faithful prove ;

Tell me Thou lov'st me, and my soul shall love.

THE STRIFE.

AH! little, little should I heed,
 Tho' every tongue were forked with ill,
 And harsh the look, and rude the deed,
 And scorn and hate pursued me still,
 Did I not bear a load within—
 The soul's own plague—a heart of sin!

The thing I hate, I yet pursue ;
 The thing I love, I leave undone ;
 The good I would, I fail to do :
 I do the evil I should shun.
 I will to do the good I see,
 But how to do is not in me.

Christ has His banner wide unfurled :
 Fierce spirits 'fore His presence throng :
 Two natures claim this little world—
 One ever right, one ever wrong ;
 And though the mastery He gains,
 They never leave while life remains.

Woe's me! shall ne'er these struggles cease?
 Shall ever toss my heaving breast?
 Shall war ne'er end in perfect peace?
 None hush the tumult into rest?
 Thanks be to Him who died, for He
 Hath gained o'er death the victory.

Strength of my heart ! O Lord ! who here
 The vexèd strife of sinners bore,
 When fierce the tempests rage, be near,
 And calm the sea and hush its roar.
 Thou art my strength : I turn to Thee :
 Give grace : Thou shalt my helper be !

LATROBE.

PEACE.

LET not your heart be faint,
 " My peace I give to you ; "
 Such peace as reason never planned,
 As worldlings never knew.

'Tis not the hushed repose
 That bodes a tempest nigh,
 Or lures the heedless mariner
 Where rocks and quicksands lie.

'Tis not fall'n nature's sleep,
 The stupor of the soul,
 That knows not God, nor owns His hand,
 Tho' wide His thunders roll.

'Tis not the sleep of death,
 Low in the darksome grave,
 Where the worm spreads his couch and feeds,
 No hand put forth to save.

It speaks a ransom'd world,
 A Father reconciled,
 A sinner to a saint transform'd,
 A rebel to a child.

It tells of joys to come,
 It soothes the troubled breast,
 It shines, a star amid the storm,
 The harbinger of rest.

Then murmur not, nor mourn,
 My people, faint and few ;
 Though earth to its foundation shake,
 " My peace I leave with you."

LATROBE.

LORD ! teach us how to pray aright,
 With reverence and with fear ;
 Though dust and ashes in Thy sight,
 We may — we must — draw near.

We perish if we cease from prayer ;
 O grant us power to pray :
 And when to meet Thee we prepare,
 Lord ! meet us by the way.

Give deep humility ; the sense
 Of godly sorrow give ;
 A strong desiring confidence
 To hear Thy voice, and live.

Faith is the only sacrifice
 That can for sin atone ;
 To cast our hopes, to fix our eyes,
 On Christ, on Christ alone.

Patience to watch, and wait, and weep,
 Though mercy long delay ;
Courage, our fainting souls to keep,
 And trust Thee though Thou slay.

Give these ; and then Thy will be done :
 Thus strengthen'd with all might,
We, by Thy Spirit, through Thy Son,
 Shall pray, and pray aright.

MONTGOMERY.

How sweet the name of Jesus sounds
 In a believer's ear !
It soothes his sorrow, heals his wounds,
 And drives away his fear.

It makes the broken spirit whole,
 And calms the troubled breast ;
'Tis manna to the hungry soul,
 And to the weary rest.

Dear name ! the rock on which I build,
 My shield and hiding-place ;
My never-failing treasury, filled
 With boundless stores of grace.

Jesus ! my Shepherd, Brother, Friend,
 My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
 Accept the praise I bring.

Weak is the effort of my heart,
 And cold the warmest thought ;
 But when I see Thee as Thou art,
 I'll praise Thee as I ought.

Till then, I would Thy love proclaim
 With every fleeting breath ;
 O may the music of Thy name
 Refresh my soul in death !

REV. JOHN NEWTON.

NOR seldom, clad in radiant vest,
 Deceitfully goes forth the morn ;
 NOR seldom evening, in the west,
 Sinks smilingly forsworn.

The smoothest seas will sometimes prove
 To the confiding bark untrue ;
 And if she trusts the stars above,
 They can be treacherous too.

But Thou art true, incarnate Lord !
 Who didst vouchsafe for man to die ;
 Thy smile is sure, Thy plighted word
 No change can falsify.

I bent before Thy gracious throne,
 And asked for peace, with suppliant knee ;
 And peace was given—nor peace alone,
 But faith, and hope, and ecstasy.

WORDSWORTH.

PLEAD THOU MY CAUSE.

PLEAD Thou ! oh ! plead my cause ;
Each self-excusing plea
My humbling soul withdraws,
And flies to Thee—
Where Justice rears her throne ;
Ah ! who, save Thee alone,
May stand ? Thou spotless One !
Plead Thou my cause.

Ah ! plead not aught of mine,
Before Thine altar thrown ;
Fragments, when all is Thine—
All, all Thine own ;
'Thou seest what stains they bear.
Oh ! since each tear, each prayer,
Hath need of pardon there,
Plead Thou my cause.

Plead, when the tempter's art
To each fond hope of mine
Denies this faithful heart
Can e'er be Thine.
If slander whisper, too,
The sin I never knew,
Thou, who could'st urge the true,
Plead Thou my cause.

Oh ! plead my cause—
Plead Thine within my breast,
Till there Thy peaceful Dove
Shall build her nest.

Thou know'st this will how frail ;
 Thou know'st, though language fail,
 My soul's mysterious tale ;
 Plead Thou my cause.

C. E.

JOHN, vi. 37.—*Him that cometh unto me, I will in no wise cast out.*

Just as I am—without one plea,
 But that Thy blood was shed for me,
 And that Thou bid'st me come to Thee,
 O Lamb of God, I come !

Just as I am—and waiting not
 To rid my soul of one dark blot,
 To Thee, whose blood can cleanse each spot,
 O Lamb of God, I come !

Just as I am—though tossed about
 With many a conflict, many a doubt ;
 “ Fightings within, and fears without,”
 O Lamb of God, I come !

Just as I am—poor, wretched, blind,
 Sight, riches, healing of the mind,
 Yea, all I need in Thee to find,
 O Lamb of God, I come !

Just as I am—Thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve,
 Because Thy promise I believe ;
 O Lamb of God, I come !

Just as I am — Thy love unknown
 Has broken every barrier down ;
 Now, to be Thine, yea, Thine alone,
 O Lamb of God, I come !

C. E.

COMFORT IN THE PROSPECT OF DEATH.

LET Reason vainly boast her power
 To teach her children how to die ;
 The sinner, in a dying hour,
 Needs more than Reason can supply :
 A view of Christ, the sinner's Friend,
 Alone can cheer him in the end.

When nature sinks beneath disease,
 And every earthly hope is fled,
 What then can give the sinner ease,
 And make him love a dying bed ?
 Jesus ! Thy smile his heart can cheer ;
 He's blest, e'en then, if Thou art near.

The Gospel does salvation bring,
 And Jesus is the Gospel theme ;
 In death redeemed sinners sing,
 And triumph in the Saviour's name :
 " O death, where is thy sting ? " they cry ;
 " O grave, where is thy victory ? "

Then let me die the death of those
 Whom Jesus washes in His blood,
 Who on His faithfulness repose,
 And know that He indeed is God.
 Around His throne we all shall meet,
 And cast our crowns beneath His feet.

KELLY.

HASTE, TRAVELLER, HASTE!

GEN. xix. 17.—*Escape for thy life; look not behind thee, neither stay thou in all the plain.*

HASTE, traveller, haste! the night comes on,
 And many a shining hour is gone;
 The storm is gathering in the west;
 And thou art far from home and rest:
 Haste, traveller, haste!

O, far from home thy footsteps stray;
 Christ is the life, and Christ the way,
 And Christ the light.—Yon setting sun
 Sinks ere the morn is scarce begun:
 Haste, traveller, haste!

The rising tempest sweeps the sky;
 The rain descends, the winds are high;
 The waters swell, and death and fear
 Beset thy path,—no refuge near:
 Haste, traveller, haste!

O yes, a shelter you may gain,—
 A covert from the wind and rain,—
 A hiding-place, a rest, a home,—
 A refuge from the wrath to come :
 Haste, traveller, haste !

Then linger not in all the plain ;
 Flee for thy life, the mountain gain ;
 Look not behind ; make no delay ;
 Oh, speed thee, speed thee on thy way :
 Haste, traveller, haste !

Poor, lost, benighted soul, art thou
 Willing to find salvation now ?
 There yet is hope,—hear mercy's call,—
 Truth, life, light, way, in Christ is all !
 Haste to Him, haste !

LIKE crowded forest trees we stand,
 And some are doomed to fall ;
 The axe shall smite at God's command,
 And soon shall smite us all.

Green as the bay-tree, ever green,
 With its new foliage on,
 The gay, the thoughtless, have I seen ;
 I passed, and they were gone.

Then let us fly, to Jesus fly,
 Whose powerful arm can save ;
 So shall our hopes ascend on high,
 And triumph o'er the grave.

CHRIST'S INTERCESSION.

THOU, who didst for Peter's faith
 Kindly condescend to pray ;
Thou, whose loving-kindness hath
 Kept me to the present day ;
 Kind Conductor,
 Still direct my devious way.

When a tempting world in view
 Gains upon my yielding heart,
When its pleasure I pursue,
 Then one look of pity dart ;
 Teach me pleasures
 Which the world can ne'er impart.

When I sit beneath Thy word,
 At Thy table, cold and dead ;
When I cannot see my Lord,
 All my little daylight fled ;
 Sun of glory,
 Beam again around my head.

When Thy statutes I forsake,
 When my graces dimly shine,
When the covenant I break,
 Jesus, then remember Thine !
 Check my wanderings
 By a look of love divine.

When afflictions cloud my sky,
 When the tide of sorrow flows,
 When Thy rod is lifted high,
 Let me on Thy love repose :
 Stay Thy rough wind,
 When the chilling east wind blows.

When the vale of death appears,
 (Faint and cold this mortal clay),
 Kind Forerunner, soothe my fears,
 Light me through the darksome way ;
 Break the shadows,
 Usher in eternal day.

And when mighty trumpets blown,
 Shall the judgment dawn proclaim,
 From the central burning throne,
 " Mid creation's final flame,"
 With the ransomed,
 Judge and Saviour, own my name.

SACRAMENTAL HYMNS.

THE countless multitude on high,
 Who tune their songs to Jesu's name,
 All merit of their own deny,
 And Jesu's worth alone proclaim.

Firm on the ground of sovereign grace,
 They stand before Jehovah's throne ;
 The only song in that bless'd place,
 Is " Thou art worthy ! Thou alone ! "

Salvation's glory all be paid
 To Him who sits upon the throne,
 And to the Lamb, whose blood was shed ;
 Thou ! Thou art worthy ! Thou alone.

Let us with joy adopt the strain
 We hope to sing for ever there ;
 " Worthy's the Lamb for sinners slain,
 Worthy alone the crown to wear !"

Without one thought that's good to plead,
 Oh ! what could shield us from despair,
 But this — though we were vile indeed,
 " The Lord our Righteousness " is there !

ANON.

To feed by faith on Christ, my bread,
 His body broken on the tree ;
 To live in Him, my living Head,
 Who died and rose again for me :

Be this my joy and comfort here ;
 This pledge of future glory mine ;
 Jesus ! in spirit now appear,
 And break the bread, and pour the wine.

From Thy dear hand may I receive
 The tokens of Thy dying love ;
 And while I feast on earth, believe
 That I shall feast with Thee above.

Ah! then, though in the lowest place,
 Thee at Thy table could I meet,
 And see Thee, know Thee, face to face ;
 For such a moment death were sweet.

What, then, will their fruition be,
 Who meet in heaven with one accord?
 A moment! no; eternity:
 They are for ever with the Lord.

MONTGOMERY.

LUKE, xxii. 19.—*This do, in remembrance of me.*

ACCORDING to Thy gracious word,
 In meek humility,
 This will I do, my dying Lord—
 I will remember Thee.

Thy body, broken for my sake,
 My bread from heaven shall be;
 Thy testamental cup I take,
 And thus remember Thee.

Can I Gethsemane forget?
 Or there Thy conflict see,
 Thine agony and bloody sweat,
 And not remember Thee?

When to Thy cross I turn my eyes,
 And rest on Calvary,
 O Lamb of God, my sacrifice!
 I must remember Thee.

Remember Thee, and all Thy pains,
And all Thy love to me ;
Yes ! while a pulse of breath remains
Will I remember Thee.

And when these failing lips grow dumb,
And thought and memory flee,
When Thou shalt in Thy kingdom come,
Jesus ! remember me.

MONTGOMERY.

PART III.

For Times of Dangerous Sickness.

“O that they were wise, that they understood this, that they would consider their latter end.”—*Deut.* xxxii. 29.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.”—*Eccles.* ix. 10.

“The cup which my Father hath given me, shall I not drink it?”—*St. John*, xviii. 11.

SELECTION OF TEXTS FROM HOLY SCRIPTURE.

DEUTERONOMY.

VIII. 5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

XXXIII. 27. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them.

1 CHRONICLES.

XXIX. 15. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

PSALMS.

IX. 18. For the poor shall not always be forgotten; the patient abiding of the meek shall not perish for ever.

XIII. 3. Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death. 5. But my trust is in Thy mercy, and my heart is joyful in Thy salvation. 6. I will sing of the Lord, because He hath dealt so lovingly with me; yea, I will praise the name of the Lord most Highest.

XVI. 8. I will thank the Lord for giving me warning: my reins also chasten me in the night season. 9. I have set God always before me; for He is on my right hand, therefore I shall not fall. 10. Wherefore my heart was glad, and my glory rejoiced; my flesh also shall rest in hope. 11. For why? Thou shalt not leave my soul in hell; neither shalt Thou suffer Thy Holy One to see corruption. 12. Thou shalt show me the path of life; in Thy presence is fulness of joy; and at Thy right hand there is pleasure for evermore.

XVII. 8. Keep me as the apple of the eye; hide me under the shadow of Thy wings.

XXIII. 1. The Lord is my shepherd; therefore can I lack nothing. 2. He shall feed me in a green pasture; and lead me forth beside the waters of comfort. 3. He shall convert my soul, and bring me forth in the paths of righteousness, for His name's sake.

XXV. 18. Look upon mine affliction and my pain, and forgive all my sins.

XXVII. 1. The Lord is my light and my salvation; whom then shall I fear? the Lord is the

strength of my life ; of whom then shall I be afraid ?
 8. Hearken unto my voice, O Lord, when I cry unto
 Thee ; have mercy upon me, and hear me. 9. My
 heart hath talked of Thee, Seek ye my face : Thy face,
 Lord, will I seek. 10. O hide not Thou Thy face
 from me ; nor cast Thy servant away in displeasure.
 11. Thou hast been my succour ; leave me not, neither
 forsake me, O God of my salvation. 15. I should
 utterly have fainted, but that I believe verily to see
 the goodness of the Lord in the land of the living.
 16. O tarry thou the Lord's leisure : be strong, and
 He shall comfort thine heart ; and put thou thy trust
 in the Lord.

XXXI. 2. Bow down Thine ear to me ; make
 haste to deliver me.

XXXII. 8. Thou art a place to hide me in ; Thou
 shalt preserve me from trouble ; Thou shalt compass
 me about with songs of deliverance.

XXXVII. 18. Their inheritance shall be for ever.

XXXIX. 5. Lord, let me know mine end, and
 the number of my days, that I may be certified how
 long I have to live. 6. Behold, Thou hast made my
 days as it were a span long ; and mine age is even as
 nothing in respect of Thee ; verily every man living is
 altogether vanity.

XLI. 1. Blessed is he that considereth the poor
 and needy, the Lord shall deliver him in the time of
 trouble. 3. The Lord will strengthen him upon the
 bed of languishing ; Thou wilt make all his bed in
 his sickness.

XCI. 1. Whoso dwelleth under the defence of
 the Most High, shall abide under the shadow of the
 Almighty. 2. I will say unto the Lord, Thou art my
 hope and my stronghold ; my God, in Him will I

trust. 4. He shall defend thee under His wings and thou shalt be safe under His feathers ; His faithfulness and truth shall be thy shield and buckler. 5. Thou shalt not be afraid for any terror by night nor for the arrow that flieth by day ; 6. For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noonday. 9. For Thou Lord, art my hope ; Thou hast set Thine house of defence very high. 10. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. 11. For He shall give His angels charge over thee, to keep thee in all thy ways. 14. Because he hath set his love upon me, therefore will I deliver him ; I will set him up, because he hath known my name. 15. He shall call upon me, and I will hear him ; yea, I am with him in trouble ; I will deliver him, and bring him to honour. 16. With long life will I satisfy him, and show him my salvation.

XCIV. 17. If the Lord had not helped me, it had not failed, but my soul had been put to silence. 18. But when I said, My foot hath slipped, Thy mercy, O Lord, held me up. 19. In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul. 22. The Lord is my refuge ; and my God is the strength of my confidence.

CXXI. 2. My help cometh even from the Lord, who made heaven and earth.

CXXXVIII. 1. I will give thanks unto Thee, O Lord, with my whole heart ; I will sing praises unto Thee. 3. When I called upon Thee, Thou heardest me ; and enduedst my soul with much strength. 7. Though I walk in the midst of trouble, yet shalt Thou refresh me. 8. The Lord shall make good His loving-kindness toward me ; yea, Thy mercy, O Lord,

endureth for ever : despise not then the works of
Thine own hands.

CXLIII. 11. Quicken me, O Lord, for Thy
name's sake, and for Thy righteousness' sake bring
my soul out of trouble.

ISAIAH.

XXVI. 3. Thou wilt keep him in perfect peace,
whose mind is stayed on Thee : because he trusteth
in thee. 4. Trust ye in the Lord for ever : for in
the Lord JEHOVAH is everlasting strength.

XXVII. 8. He stayeth His rough wind in the
day of the east wind.

XXX. 15. For thus saith the Lord God, the
Holy One of Israel ; In returning and rest shall ye be
saved ; in quietness and in confidence shall be your
strength : and ye would not. 18. And therefore will
the Lord wait, that He may be gracious unto you ;
and therefore will He be exalted, that He may have
mercy upon you : for the Lord is a God of judgment :
blessed are all they that wait for Him.

XXXV. 3. Strengthen ye the weak hands, and
confirm the feeble knees. 4. Say to them that are of
a fearful heart, Be strong, fear not : behold, your God
will come with a recompense ; He will come and save
you.

XXXVIII. 14. O Lord, I am oppressed ; under-
take for me.

XL. 28. Hast thou not known ? hast thou not
heard, that the everlasting God, the Lord, the Creator
of the ends of the earth, fainteth not, neither is weary ?
there is no searching of His understanding. 29. He
giveth power to the faint ; and to them that have no
might He increaseth strength. 31. But they that

wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

XLI. 10. Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. 13. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

XLIII. 2. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. 3. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

XLVI. 4. Even to your old age I am he ; and even to hoar hairs will I carry you : I have made, and I will bear ; even I will carry, and deliver you.

LXIV. 4. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.

JEREMIAH.

IX. 23. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : 24. Let him that glorieth glory in this, that

he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

XVII. 7. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9. The heart is deceitful above all things, and desperately wicked: who can know it? 10. I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings. 14. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise. 17. Be not a terror unto me: Thou art my hope in the day of evil.

XXIX. 11. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

LAMENTATIONS.

III. 22. It is of the Lord's mercies that we are not consumed, because His compassions fail not. 23. They are new every morning: great is Thy faithfulness. 24. The Lord is my portion, saith my soul; therefore will I hope in Him. 25. The Lord is good unto them that wait for Him, to the soul that seeketh Him. 26. It is good that a man should both hope

and quietly wait for the salvation of the Lord. 56. Thou hast heard my voice : hide not Thine ear at my breathing, at my cry. 57. Thou drewest near to me in the day that I called upon Thee : Thou saidst, Fear not. 58. O Lord, Thou hast pleaded the causes of my soul ; Thou hast redeemed my life.

DANIEL.

XII. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3. And they that be wise shall shine as the brightness of the firmament ; and that they turn many to righteousness as the stars for ever and ever.

NAHUM.

I. 7. The Lord is good, a strong hold in the day of trouble ; and He knoweth them that trust in Him.

MALACHI.

III. 16. Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.

IV. 2. But unto you that fear my name shall the Sun of righteousness arise with healing in His wings ; and ye shall go forth, and grow up as calves of the stall.

ST. MATTHEW.

V. 3. Blessed are the poor in spirit : for theirs is the kingdom of heaven.

VI. 13. Lead us not into temptation, but deliver us from evil.

XXV. 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

34. Then shall the King say unto them on His right hand, 35. I was an hungred, and ye gave me meat.

37. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred? 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

XXVI. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit ye here, while I go and pray yonder. 37. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38. Then saith He unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. 39. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt. 40. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be

dcne. 43. And He came and found them asleep again: for their eyes were heavy. 44. And He left them, and went away again, and prayed the third time, saying the same words. 45. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

XXVIII. 20. Lo, I am with you alway, even unto the end of the world. Amen.

ST. MARK.

XII. 25. When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

XIII. 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33. Take ye heed, watch and pray: for ye know not when the time is. 34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36. Lest coming suddenly he find you sleeping. 37. And what I say unto you I say unto all, Watch.

ST. LUKE.

XI. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12. Or, if he shall ask an egg, will he offer him a scorpion? 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

XII. 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 35. Let your loins be girded about, and your lights burning; 36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

XXIV. 1. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2. And they found the stone rolled away from the sepulchre. 3. And they entered in, and found not the body of the

Lord Jesus. 4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6. He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, 7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8. And they remembered His words.

ST. JOHN.

BEFORE THE SACRAMENT.

VI. 35. Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38. For I came down from heaven, not to do mine own will, but the will of Him that sent me. 39. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. 47. Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48. I am that bread of life. 49. Your fathers did eat manna in the wilderness, and are dead. 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51. I am the living bread which came down from heaven: if any man

eat of this bread he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. 52. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? 53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

X. 14. I am the good Shepherd, and know my sheep, and am known of mine. 15. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. 16. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd.

XIII. 1. Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. 36. Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

XIV. 5. Thomas saith unto Him, Lord, we know not whither Thou goest ; and how can we know the way? 6. Jesus saith unto him, I am the Way, the Truth, and the Life : no man cometh unto the Father but by me. 7. If ye had known me, ye should have known my Father also : and from henceforth ye know

Him, and have seen Him. 8. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. 16. I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; 17. Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. 18. I will not leave you comfortless: I will come to you. 20. At that day ye shall know that I am in my Father, and ye in me, and I in you. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22. Judas saith unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25. These things have I spoken unto you, being yet present with you. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever

I have said unto you. 27. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

XVII. 6. I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy word. 7. Now they have known that all things whatsoever Thou hast given me are of Thee. 8. For I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me. 9. I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. 10. And all mine are Thine, and Thine are mine; and I am glorified in them. 11. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. 13. And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 15. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. 16. They are not of the world, even as I am not of the world. 17. Sanctify them through Thy truth: Thy word is truth. 20. Neither pray I for these alone, but for them also which shall believe on me through their word; 21. That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. 22. And the glory

which Thou gavest me I have given them ; that they may be one, even as we are one.

XX. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

THE ACTS OF THE APOSTLES.

XX. 32. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

ROMANS.

VIII. 14. For as many as are led by the Spirit of God, they are the sons of God. 16. The Spirit itself beareth witness with our spirit, that we are the children of God : 17. And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together.

VIII. 24. For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ? 25. But if we hope for that we see not, then do we with patience wait for it. 26. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 28. And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

1 CORINTHIANS.

I. 4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; 5. That in everything ye are enriched by Him, in all utterance, and in all knowledge ; 7. So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ : 8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

III. 21. All things are yours ; 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; 23. And ye are Christ's ; and Christ is God's.

VI. 19. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20. For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

X. 13. There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

XI. 31. For if we would judge ourselves, we should not be judged. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

XV. 35. But some man will say, How are the dead raised up? and with what body do they come? 36. Thou fool, that which thou sowest is not quickened, except it die : 37. And that which thou sowest,

thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : 38. But God giveth it a body as it hath pleased Him, and to every seed His own body. 39. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. 42. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption ; 43. It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : 44. It is sown a natural body ; it is raised a spiritual body.

2 CORINTHIANS.

I. 2. Grace be to you and peace from God our Father, and from the Lord Jesus Christ. 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

IV. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to

give the light of the knowledge of the glory of God in the face of Jesus Christ. 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9. Persecuted, but not forsaken; cast down, but not destroyed. 14. Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

V. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

XII. 9. My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

GALATIANS.

VI. 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not. 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

EPHESIANS.

III. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15. Of whom the whole family in heaven and earth is named, 16. That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21. Unto Him be glory throughout all ages. Amen.

PHILIPPIANS.

III. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21. Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.

IV. 5. The Lord is at hand. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 13. I can do all things through Christ which strengtheneth me. 19. God shall supply all your need according to His riches in glory by Christ Jesus.

1 THESSALONIANS.

V. 23. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24. Faithful is He that calleth you, who also will do it.

2 TIMOTHY.

I. 7. For God hath not given us the Spirit of fear ; but of power, and of love, and of a sound mind. 9. He (God) hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

HEBREWS.

X. 35. Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and He that shall come will come, and will not tarry. 38. Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

XI. 1. Now faith is the substance of things hoped for, the evidence of things not seen. 6. But without faith it is impossible to please Him : for He that

cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10. For he looked for a city which hath foundations, whose builder and maker is God. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 16. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God.

XII. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: 6. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. 7. If ye endure chastening, God

dealeth with you as with sons; for what son is he whom the father chasteneth not? 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10. For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. 11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. 12. Wherefore lift up the hands which hang down, and the feeble knees.

THE EPISTLE OF JAMES.

II. 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?

V. 7. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter reign. 8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

V. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

THE FIRST EPISTLE OF PETER.

I. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8. Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9. Receiving the end of your faith, even the salvation of your souls.

IV. 12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13. But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy. 19. Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

V. 6. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. 10. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that

ye have suffered a while, make you perfect, stablish, strengthen, settle you.

THE FIRST EPISTLE OF JOHN.

III. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. 3. And every man that hath this hope in him purifieth himself, even as He is pure. 21. Beloved, if our heart condemn us not, then have we confidence toward God. 22. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. 23. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. 24. And He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

V. 11. And this is the record, That God hath given to us eternal life, and this life is in His Son. 12. He that hath the Son hath life ; and he that hath not the Son of God hath not life.

JUDE.

24. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy ; 25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

REVELATION.

III. 5. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. 19. As many as I love, I rebuke and chasten : be zealous therefore, and repent. 20. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

SELECTION OF EXTRACTS FROM VARIOUS
AUTHORS.

“ Sanctify, we beseech Thee, this Thy fatherly correction to him ;

“ That the sense of his weakness may add strength to his faith, and seriousness to his repentance :

“ That, after this painful life ended, he may dwell with Thee in life everlasting.”

THE VALLEY OF THE SHADOW OF DEATH.

Ps. xxiii. 4.— *Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.*

MANY things in the course of life remind us that we are dying creatures. Sometimes we hear the bell tolling for those just departed ; at other times our own house becomes a house of mourning. We ourselves, perhaps, are brought by sickness, or by some dangerous accident, near to the dark valley ; we get, as it were, a mournful view of that valley ; we enter a little way, we seem to be going to the gates of the grave ; and then are spared a little longer. If we be wise, such sicknesses and afflictions will make us thoughtful ; and thus we shall be continually preparing for our last end. Most men sink into melancholy as soon as they

think that death is approaching. This ought not to be the case with those who believe in Jesus. Strong faith in Christ takes away fear; for it makes us feel that He is present. Evils there may be in the dark valley before us, but all our alarms should be hushed by the consolatory thought, "Thou art with me." What is it that we are afraid of? Do we dread the *solitude* of this valley, like children who fear to go alone in the dark? Then keep close to the Saviour, and thou shalt no more feel thyself alone. Do we shrink at the thought of *pain* in dying? Remember Him who died upon the cross, and who is touched with the feeling of our infirmities. Or dost thou weep at *parting* with beloved friends? O believer! where thou art going thou shalt find more, and better company than what thou leavest. Therefore comfort those who weep around thee, and encourage them to follow on to glory. Art thou tenderly anxious for those who depend upon thee for maintenance, comfort, education, and religious instruction? Oh! remember who it is that hath led *thee* hitherto! Who it is that hath fed *thee* all thy life long! To Him commit every one who seems dependent upon thee. So long as God saw thy help needful, He used it; now bid thy children, and others, look to Him in simple faith; He is all-sufficient. Say to them, like Jacob, "Behold I die; but God shall be with you." The Psalmist beautifully adds, "Thy rod and Thy staff they comfort me." These are the shepherd's instruments by which he guides the sheep, or delivers them out of difficulty and danger. In like manner, the word of God and the Spirit of Christ have a special power to comfort believers in their sick and dying hours. Here, O believer! are precepts, directing thee what to do;

promises, telling thee what to hope for; bright examples, showing thee how saints of old died; and prayers, by which thou mayest obtain the presence of the Holy Ghost the Comforter: all these helps are to thee the Shepherd's rod and staff; be guided by them; lean on them; take comfort from them; be fixed in thy purpose of looking unto Jesus; and while He says, "Surely I come quickly," let thine heart answer, "Even so, come, Lord Jesus!"—JOWETT.

SICKNESS has come upon you. You are beginning to know that you may not hope that it will pass away; that it is likely to be a life-long sickness. You are depressed and cast down because of it. You say, that your "whole head is sick, and your whole heart faint:" that it seems to you "a land of darkness, and of the shadow of death, without any order, and where the light is as darkness." When first one enters into sickness it does not seem so dark. God deals with us very quietly; He does not let us see the way before us. "He hides the full length of the way, lest we should faint or turn aside. He gives us every alleviation and comfort; to such a degree oftentimes, as to make that most pleasant which would otherwise prove almost insupportable. Do not say, "There is no hope," for it is not so. Your present state is one full of trials, of temptations, of sorrow, and of much present darkness and uncertainty; but believe that it is full of blessings also—full of comforts, and mercies, and duties, and enjoyments. The time is not far distant when you will see the "bow in the clouds," and learn who set it there, and perceive each day a "rainbow in every storm." What God calleth you to, that He gives you strength to meet; not that you

have the strength previously, or in yourself, but that if He calls you to any work, He gives the measure of strength required at the time. Leave all this to God; "trust also in Him, and He will bring it to pass." . . . "He Himself went not up to joy but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with Him in everlasting life."

"A LIFE-LONG sickness!" what a dreary thought! It seems as if it were said to be unending: yet, "What is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." Medical men may speak of its lasting "an indefinite time," for its length is undefined to them; but "with God are the issues of life and of death." He will daily and hourly, yea, moment by moment, apportion to you your lot of suffering, and the strength to carry you through it. Do not, then, increase your present suffering by adding to it the future burden. He knows how best to deal with you. Fear not, for "All these things are in His hand; and He lays them on, not all at once, but little by little, to prepare us for greater trials. We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one they would break us down; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength, that the bruised

reed is never broken. . . . By all these means He is preparing you for that place which He has already prepared for you. He knows exactly what is necessary. In a dark night, and in a strange place, you must trust yourself to a guide. Put yourself into His hands; the way may seem very dark, and drear, and solitary; but He knows it; He has trodden every step, and will surely lead you safely in the 'right way to the city of habitation.' When all the relations of this lower life shall be dissolved, the bonds of their heavenly kindred shall be revealed. Mourners and comforters shall meet at last in the holy city. 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'"

HOPE.

ONE of the most needful graces for a sick person to cultivate is hope. "No chastening for the present seemeth to be joyous, but grievous:" the bright and joyful things are all before him—the dark and dreary things surround him. He looks around and asks, Where is the bright blessing of health? The mournful answer arises, "It is gone for ever." No, it is not gone for ever; it is awaiting you there where "there shall be no more pain;" where you shall "put on a glorious body, not having spot or wrinkle, or any such thing;" but you must with patience wait for it; you must hope for it. "Yet a little, and He shall change your vile body, and fashion it like unto His glorious body." This blessing is not come—it is yet future. "Hope which is seen is not hope; for what a man seeth, why doth he yet hope for?" A sick person,

shut out for the remainder of this present life from the bright things of this world, too ill to enjoy life, surely is not called upon to hope for recovery, nor to hope for brighter days here upon earth. No such lesson is proposed to them, but rather to learn to say, "Thy will be done." Yet they will find it a blessed and a purifying exercise to try to hope, and to exercise themselves constantly in it. They seem to themselves now to be in prison, shut up from all the joys of life. It is future blessing that they look for, and, therefore, hope calls for patience; and St. Paul speaks of the "patience of hope," and "that we through patience might have hope; and patience worketh experience, and experience hope." "It is good that a man should both hope and quietly wait for the salvation of the Lord."

"IN my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." That is, conceive of heaven as "my Father's house;" not as a vast temple of crowded worshippers; not as the palace of a dread sovereign to be viewed at a distance; but as a father's house, where all the inhabitants dwell in love and harmony, enjoying each other's society, and ministering to each other's happiness. But, lest the idea that all the inhabitants of heaven, forming one great family, should seem to exclude the hope of *individual* and *social* intercourse, it is added, "In my Father's house are many mansions," many separate dwellings, many family abodes, in each of which the Saviour, in virtue of the divine attribute of

Omnipresence, shall be with the blessed inhabitants. This is the crowning blessing of the whole, and is contained in those words, "I will come again, and receive you unto myself; that where I am, there ye may be also;" that is, there shall be a renewal of the very friendship now to be abruptly terminated. There shall be in those mansions the joy of mutual recognition—the interchange of love—the reception of instruction immediately from my lips—the comfort of my actual presence. Well might Jesus say to His wondering disciples, when He unfolded to them this cheering prospect, "If it were not so, I would have told you." They needed not to be told that it was spacious enough to admit of their reception; they needed not to be told that Jesus would be there; all this they well knew: but that they should be reunited to their dear Lord and Master in social intercourse—using that expression with all reverence—to believe this, they did need the assurance, "If it were not so, I would have told you." Other passages there are which clearly indicate that fellow-saints in glory will recognise each other, and derive pleasure from each other's society. But even without such express testimonies, the whole tenor of Scripture teaches us, that when the spirits of just men shall be made perfect, they will not lose any knowledge which is here the source of enjoyment or profit; and that, as the grace of charity is never to fail, that sanctified love which we bear to Christians below will not cease with death, but be revived and perpetuated, in a more exalted exercise, in the realms of glory. All our thoughts of heaven, if according to the truth, will centre round Him who has purchased it on our behalf, is preparing it for our reception, and will be the source of all our

happiness and glory when we arrive there. Even the cheering hope of reunion with friends above must spring from fellowship with Christ, and be quickened and sustained by the same means: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 15). There is a train of delightful and encouraging thought suggested by those words, "will God bring with Him." They seem to imply that the first sight which we shall behold on entering the world of glory will be the blessed Jesus Himself. That sight will ravish the soul with delight, and assure us that we are in heaven. Then, as we may conclude, will the Lord introduce to us those long-lost friends who slept in Him; as when on earth He had raised the widow's son to life, it is expressly recorded, "and He delivered him to his mother" (Luke, vii. 15). Thus from the first joy of Heaven, throughout eternity, we shall owe everything to, and receive everything from, that blessed Saviour, who, having overcome the sharpness of death, did open the kingdom of heaven to all believers.—VENN.

THE state to which a Christian is called, is not a poor and sad estate, as the world judges; it is to no less than eternal glory. The world think it strange to see the believer abridge himself in the delights of sin, their common pursuits, and eager graspings after gains, or honours, or pleasures of sense; but they know not the infinite gain that he hath made, in that he hath exchanged this dross for pure gold. The world see what the Christian leaves, but they see not what he comes to, what his new purchase is in another place; they see what he suffers, but not what he

expects, and shall attain as the end of those sufferings which shall shortly end. It is glory, eternal glory, *his* eternal glory. All here that is so named is no more than a name, a shadow of glory; it cannot endure the balance, but is found too light, as was said of a great monarch. (Dan. v.) But the glory above is true, real glory, and bears weight, and so bears aright the name of glory, the term for which in the Hebrew [Kebud] signifies weight; and the Apostle's expression seems to allude to that sense: speaking of this same glory to come, he calls it a far more excellent *weight* of glory (2 Cor. iv. 17). It weighs down all labour and sufferings in the way, so far, as that they are not once worth the speaking of in respect of it. Other glory is over-spoken, but this glory exceeds and rises above all that can be spoken of it.—LEIGHTON.

AFFLICTION comes, and the tumult of the world is exchanged for the stillness of a sick or saddened chamber. God has called aside out of the crowd this one of His servants to speak with alone. Solemn truths, before unknown, or forgotten, or put aside to a more convenient season, are now brought before the stricken heart. Perhaps for the first time it learns that "life is earnest;" that time is a gift which we must not abuse by a thoughtless abandonment to the impulses of the undisciplined mind; that religion does not consist in a certain amount of work done, one day in seven, given to God to ransom all the others for ourselves; in a certain portion of religious reading got through, chiefly that we may have leave from our consciences to read, and think, and feel in the main after the imaginations of our own hearts; in a certain

amount of alms-giving, to set free all the rest of our worldly goods for selfish purposes ; in a word, in the reluctant giving up of a part of this world, that we may, in the rest, be worldly without risk. In this time of trial, the utter vanity of every such system of compromise may first be clearly perceived, and the great principle of Christianity, as proclaimed by our Lord Himself, be first truly apprehended, which reveals to us the secret of all real spiritual life. " Abide in me, and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." And so the notion of resting satisfied because we occasionally approach Him, while in truth we are living a separate and independent life, which is in such manifest opposition to His own most blessed will concerning us, will be altogether abandoned. For we may not consider our religion as an affair, important indeed, but which has its set time, and which, being transacted, may be put aside to give room for others. For our *life* is our religion—our life, and nothing less. Insomuch that all our engagements and pursuits, our daily intercourse with others, even when not a word is spoken on strictly religious subjects, all must be chastened, elevated, brightened, pervaded, by the principle of life within. If such truths are brought into the heart when the hour of sickness or calamity has touched and opened it ; if a new meaning is given to life ; and if, when eternity in all its vastness appears so close at hand, God also is brought very near ; then, indeed, there will be reason to bless Him for all this time of severe and heavy trial.—T. V. FOSBERY.

“ Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto Jesus, saying, Lord, behold, he whom Thou lovest is sick.” In the Gospel it is often said to Jesus, “ Come, O Lord, and heal; lay on Thine hands;” touch the sick. Here it is simply said, “ He whom Thou lovest is sick.” “ When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” Nevertheless, Lazarus died; but the Saviour meant to convey that death would be conquered, and the Son of God glorified by this victory. “ Now Jesus loved Martha, and her sister, and Lazarus;” He therefore set out with His apostles; and when He came, He found that Lazarus had lain in the grave four days already. “ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off,” viz. a little more than half a league. “ And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.” This is the prayer of a friend, who speaks to her friend, whose power and kindness she knows. No, Lord, if Thou hadst been here my brother had not died; Thou wouldst have healed him with a single word of Thine. Such is Thy loving-kindness, that Thou wouldst not have let him die before Thine eyes; such is Thy power, that Thou wouldst have preserved him from death; but Thou hast willed to be absent; and “ I know that even now, whatsoever Thou wilt ask of God, God will give

it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." It is not that she doubts that Jesus can raise him before that time, but that she does not judge herself worthy of that grace. "Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Oh! words full of consolation! I, who at present enjoy life, wherefore should I fear death? For if I believe in Jesus Christ (and I do believe in Him with my whole heart) I shall not die. I shall leave this weak infirm body, to take it again one day impassible and glorious; but in awaiting that great day, and in quitting this body, I shall continue to live. I shall only change my abode, and instead of living on earth, my soul shall be in the hands of the Lord. It is of importance to meditate well upon this truth, in order to strengthen us against the fear of death, which is so excessive in men, that it is liable to deprive them of their senses to hear the announcement that they must die, as experience proves. There is great need to provide against this fear. This is chiefly to be done by meditating upon the promises of the Gospel concerning death, and attaching ourselves by a lively faith to the life which we look for.

When Martha had thus heard the words of Jesus, "she went her way, and called Mary, her sister, secretly, saying, The Master is come, and calleth for thee." What tidings for Mary! "She arose quickly, and came unto Him." In our afflictions, in our troubles, Jesus calls us in the depth of our heart; He asks for us; He invites us to go unto Him, and

to seek in Him alone our consolation. Let us imitate the eagerness and diligence of Mary; let us leave men to go and pour out our heart and our tears at the feet of Jesus. "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him," like her sister, with as much confidence and resignation, and with yet more tenderness, "Lord, if Thou hadst been here my brother had not died." Oh! wherefore then should we not all, like Mary, bring to the feet of this divine Comforter all our troubles and griefs? If we keep them within ourselves, we only aggravate them; if we tell them to men, they cannot lighten them to us; Thou alone, O Jesus, art the divine Comforter whom our souls desire. Thou callest us, Thou askest for us; we flee unto Thee. Thou dost not forbid us to weep, but our tears shed in Thy presence calm our griefs, soften our troubles, and make us love them. Thou wilt then, in all the events of our lives, be our refuge, our hope, our consolation. "When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! Jesus, therefore, groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard me. And I knew that Thou hearest me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me. And when He thus had spoken,

He cried with a loud voice, Lazarus, come forth. And he that was dead came forth." I have dwelt somewhat at length upon the account of the resurrection of Lazarus, because the holy Gospel presents to us, in this event, the contemplation of our good Lord conversing before our eyes with friends whom He honoured with His intimacy, sharing their sorrows, and employing all His power to comfort them. It is very sweet and consolatory to see our God thus touched by our miseries, and ever ready to heal our woes. It appears to me impossible to meditate seriously upon this feature in the life of our Lord without feelings of increasing love and gratitude to a God so loving and so compassionate. Let us take to ourselves comfort, then, especially in our periods of sickness, bodily sufferings, and approaching death. Let us turn to this record of the sympathy of Jesus, and by His blessing find rest unto our souls. Amen.
— *Bishop of Brechin's Translation from Pinart.*

THE Great God, in whose hands are our lives, our breath, and all our ways, turns up our glass, and puts such a measure of sand into it, and no more ; it is He who prefixes it to run to such a length of time, and then determines it shall run no longer ; it is He, who is Lord of all times, that writes our names upon so many days and hours as we shall live, as upon so many leaves of His book ; and it is impossible for us to live one day or hour which hath not our name written upon it by Him from all eternity : it is God who sets every one the bounds of their living, as well as the bounds of their habitation (Acts, xvii. 26), beyond which they shall not be able to pass. I shall not enter into a dispute whether the term of life be

fixed or moveable : methinks Job hath fully stated and determined the question ; “ Is there not (says he) an appointed time to man upon earth ? are not his days also like the days of an hireling ? ” (Job, vii. 1.) Now an hireling hath a time of service prefixed, and when this is expired he is discharged from his labour ; God hath sent all men into the world as so many hirelings ; and as soon as these days are expired he takes them from their labour to their reward. Are not my days as the days of an hireling ? So Job speaks also, in another chapter, concerning man : “ His days are determined, the number of his months are with Thee ; Thou hast appointed his bounds that he cannot pass ” (Job, xiv. 5). This, therefore, may be of great support unto us, as against all inordinate fears of our own death, so against all inordinate grief and sorrow for the death of others ; to consider that all our times are in God’s hands ; He measures out every day to us ; and as He hath appointed bounds to us beyond which we shall not pass, so also hath He appointed that we shall certainly reach unto those bounds. His all-wise Providence disposeth of the meanest and smallest concerns of our lives ; and, therefore, much more of our lives themselves ; and if a hair of our heads cannot perish, much less shall not we ourselves fall to the ground without our Heavenly Father.—BISHOP HOPKINS.

IN the day of adversity, and especially during these periods of sickness and bodily sufferings which are the lot of nearly all here below, we are apt to experience that there can be no entire satisfaction for our affections in any created thing. Just as far, indeed, as we seek God in them, earthly affections do

become a rest for our spirits; but they can never satisfy all our need. No human sympathy can be perfect, even if death and change, those mockers of human sympathy, even if they could be shut out, still no human sympathy could supply all the wants of our spirits. It cannot come close enough to us. It cannot reach the centre of our being. There are inner, deeper tones in our souls, of which we are at times painfully conscious, to which nothing of the earth can perfectly respond. God has wrought these wonderful powers into our nature, that we might be capable of communion with Him, and might be driven to Him by finding short of Him no perfect rest to our souls. But in order to find this rest and this perfection, we must, indeed, *know Him*; not know about Him, but know *Him*; and to learn this lesson is the one great end of our being. It is this for which we are training. It is this which God is teaching us during our forty years' travel in this world; by disappointments and sorrows; by the cravings of our souls for what is true and real; by the thoughts which stir the depths of our spirits; by dangers without and fears within; by pain, and suffering, and sickness, and bodily infirmities; by one and all He is drawing us to Himself, and bidding us acquaint ourselves with Him. — BISHOP WILBERFORCE.

IN our hours of sickness, of prostration, or of weakness, let a child-like trust in God through Christ be ever the foundation of our comfort and hope. We look on, and all is dark before us; but to the faithful man that very darkness is a blessing. It is but the pillar of a cloud which guides him by a way he

knows not. What may meet him as he walks along that path he cares not to forecast. Bodily sufferings, or earthly sorrows, or death itself, may all lie in ambush for him; as to all this he knows nothing; but he *does know* "in whom he has believed;" and to Him he trusts himself and his with a calm confidence for all that unknown future. "The Lord is my portion, saith my soul, therefore will I trust in Him." The root of stillness is trust in God; it consists in looking on as little as may be into that future, *in looking always to God*; and so quieting with the blessed thought of Him the anxious spirit within us, which otherwise must tremble at the edge of that misty to come, wherein are floating obscurely, for the eye of every man who peers into it, forms of loss and sorrow insupportable. And in things spiritual it is very much the same. Here, too, it is freedom from restlessness: it is the committing the care of our more anxious spiritual being to Him. It is the very opposite to self-trust; and it enables the child of God to commit to the promised faithfulness of his heavenly Father all this mighty work of his salvation; waiting on Him in prayer, in sacraments, and in self-denial, because through these things *He* works in whom His creatures trust.—BISHOP WILBERFORCE.

WE are directed to address ourselves to "Our Father, which art in heaven." If there, then, reside our Father, there, too, must be our abiding home; and it will be to our Father's house that our thoughts, and hopes, and longings, all will point as to the place of peace and rest. Strangers and pilgrims as we are confessedly on the earth, it is ours to "desire a

better country, that is, a heavenly ;” “ a city which hath foundations, whose builder and maker is God.” So far from shrinking from the contemplation of that hour, which shall, by his Father’s providence, recall him home, the Christian believer will not only, with the holy Paul, be content to die, as knowing “ that to him to die is gain,” but like him, he will desire to depart, knowing that “ to be with Christ is far better” than to struggle onwards with the sins and temptations of this sad scene of trial. Like an exile long banished from his home, he will yearn for the summons that bids him back again : and, though he may have erred during his long pilgrimage, and may feel himself compelled to say, “ Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son,” how can he despair of being received with welcome upon his return, when angels are continually on the watch to rejoice at his repentance ; and when Christ Himself declares, “ Him that cometh to me I will in no wise cast out ?”—
BISHOP OF TASMANIA.

THE day of Christ to the godly is a joyful day ; when others are dejected, and call upon the mountains to cover them (Rev. vi. 16), you shall lift up your head, for your redemption draweth nigh (Luke, xxi. 28). Christ will be glad to see you, whom He hath carried in His heart from all eternity ; for whose sake He came into the world and died ; and for whom He went back again into heaven, that He might negotiate with God in your behalf : and whom He now cometh to receive unto Himself, that you may be for ever there where He is ; and surely you that have received Christ into your hearts, and loved Him though un-

seen, and served Him though with the loss and hazard of all, will be glad to see Him in all His glory; especially when you shall hear Him calling upon you, "Come, ye blessed of my Father, enter into the kingdom prepared for you." Before Christ came in the flesh, the patriarchs got a sight of Him by the eagle-eye of faith, and rejoiced at the thought of it (Job, viii. 56). "Your father Abraham rejoiced to see my day, and he saw it, and was glad." Oh! surely our hearts should be warmed with the thought of that blessed day, when we shall be ever with the Lord.—T. MANTON.

A PRECIOUS PROMISE FOR A SICK BED.

PSALM XLI. 3.

"THE Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness;" *i. e.* strengthen him inwardly as the outward man decayeth, so that he shall lie easy upon his bed, refreshed with the Lord's inward comforts, while the body is languishing. And when the body grows weak, when heart and flesh fail, when death approacheth, here is a cordial for the drooping spirit: "This God is our God for ever and ever; He will be our guide even unto death. God shall be the strength of our heart, and our portion for ever." Blessed assurance! Oh! treasure it up, and praise the name of Jesus, who died to procure the application of these promises unto thee. "Precious in the sight of the Lord is the death of His saints."—J. MADDOCK.

POSSESSING Christ, we know, we feel, we realise the Apostle's declaration, "All things are ours, and we are Christ's, and Christ is God's." Yes, we trust

that many among you do thus know, and that many more, in God's good time, will thus know, by happy experience, the full meaning of the promise and its fulfilment; that often amidst the trials and disappointments of life, when other friends and other prospects fail you, and other comforters there are none; you will be enabled to say, Christ is mine, and in Him I have Father, Brother, Husband, Friend. That often, whilst on the bed of sickness, when all the world must be shut out, when the curtains which are drawn around you are emblems of the veil that must soon be let fall for ever between you and the inhabitants of earth, you will still be enabled to rejoice in Him, who, when once yours, is yours for ever, whose brightness no veil can intercept, and who will there shine forth in all the peace, and hope, and love which attend Him, and pour into your soul the beams of His grace, as freely and as fully in the dark day of sickness and of death, as in the brightest hour of health and prosperity. We need not then tell the Christian, for he already knows, by happy experience, why our Lord, under whatever symbol He expressed it, reserved this blessed promise of Himself as the richest treasure for his overcoming people; because there is nothing in this world which can bear a moment's competition with it: because there is no other gift in all the treasury of Heaven for which you would exchange it; because it is the only gift equally dear at all hours, equally invaluable under all dispensations. In the darkest moment of affliction and sorrow, He has been to you "the morning star." In the most trying time of the soul's worst famine, He is to you the hidden manna. In the hour of death, and in the day of judgment, He will be to you

“the tree of life.” “Thanks be to God for his unspeakable gift.”—BLUNT.

WHEN the hour of affliction comes upon you, it will doubtless comfort you to look back upon your past life, when other deep and heavy trials have overtaken you, and their dark waters went, as David says, “even over your soul,” and you thought that there was none to care for you. How wonderfully did the Lord support you, and raised you up friends, or was Himself better than all friends to you, and cheered your heart, and sanctified your sorrow, and brought some of the brightest flashes of His love out of the darkest clouds of His visitations! Might we not dwell on passages of our history, known only to God and our own souls, which ought to make us ashamed that we should even for one moment doubt either His power or His will to bring you in His own good time in safety to your rest, and to give you an inheritance with all them that are sanctified? “O ye of little faith, wherefore dost thou doubt?”—BLUNT.

THE people of God are strangers upon earth, because their kindred are not here. Where the child's father is, there is his country and there is his home. And what is your daily acknowledgment? “Our Father, which art in heaven.” That blessed Being, then, whom the Spirit of God has taught us to call Abba, Father, is not here; that blessed Being, whom the word of God has called our elder Brother, “the first-born among many brethren,” is not here. “I go,” said He, “to prepare a place for you, that where I am there ye may be also.” The spirits of just men made perfect, whom the word of God has demonstrated

members of that blessed family to which we even now belong, are not here. They shall sit down, said our Lord, with Abraham, Isaac, and Jacob, in the kingdom of heaven; and we cannot think ourselves at home while separated from our Father, our Brother, our family, and our friends.—BLUNT.

REMEMBER that all the consolations of God are yours when you need them, as certainly as they shall not be yours before you need them. They are all laid up in Christ Jesus, purchased for you by Him, given to you through Him, and laid up for you in Him. As surely as in the world ye shall have tribulation, so certainly in that tribulation ye shall find comfort from Him who hath said to you, "Be of good cheer, I have overcome the world." As surely as that a day of trouble awaits you, so surely in that trouble shall you have peace from Him who hath said, "Peace I leave with you, my peace I give unto you." As certainly as He has promised you an inheritance, so surely will He keep it for you and you for it. As surely as that your eyes shall be closed in darkness, that you shall lie down in the grave, that your heart and your flesh shall fail, so unquestionably shall God be the strength of your heart and your portion for ever.—BLUNT.

REV. ii. 2.—*I know thy works, and thy labour, and thy patience; how thou hast borne, and for my name's sake hast laboured, and hast not fainted.*

IN the epistle before us there is a word for you who are sufferers, whether from sickness, or sorrow, or sin, and patient sufferers for the Lord's sake. He says to you, "I know how thou hast borne, and hast patience, and for my name's sake hast laboured, and

not fainted." Your Lord has known many a secret trial, many an hour of sorrow and affliction, through which you have passed, and which the world has never known. For these are sorrows which cannot and ought not to be communicated but to God alone. Of all these, He says, in the language of commendation, "I know them;" I know your every prayer for guidance; your every effort to bear well and patiently what I have laid upon you, and to profit by the visitation; your every endeavour against evil; and while those around us may blame us that we have advanced no further and no faster on the heavenward road, He, that merciful Redeemer, commends us that we are still upon the road, and have not fainted.

TRUST in God in this and every trial with child-like dependence, and you shall fear no evil; for be assured, that even if the enemy comes in like a flood, the Spirit of the Lord shall prevail against him. And at the dread hour, when the world cannot help you, when all the powers of nature are in vain, yea, when your heart and your flesh shall fail you, you will be enabled still to rely with peace upon Him who hath said, "I will be the strength of thy heart, and thy portion for ever."

PERFECT love casteth out fear. Do you desire not to fear to look upon God? The only remedy for that fear is "faith." "Let not your heart be troubled: ye believe in God, believe also in me," are the words of our Lord. Then you will be able to say, Abba, Father; "Lord, Thou knowest all things, Thou knowest that I love Thee."

You feel as if your mind were giving way ; you seem to see it crumble, even whilst you watch it. What is coming upon you ? Is it entire loss of mind ? O no ! it is the pervading presence of weakness, which, if it pleases God ever to remove and give you back your wonted strength of body, shall be renewed also. In the meantime, do not struggle, but be still. It is the part of faith to believe, that since nothing is of chance, He, “without whom not a sparrow falleth to the ground,” appointeth each accident of thy life. He, with whom the “hairs of thy head are all numbered,” knoweth every throb of thy brow, each hardly-drawn breath, each shoot of pain, each beating of the fevered pulse, each sinking of the aching heart. Receive, then, what are trials to thee, not in the main only, but one by one, from His all-loving hands ; pray that He will hallow them to thee. Thou wilt not know now what He thereby will work in Thee ; yet, day by day, shalt thou receive the impress of the likeness of the ever-blessed Saviour ; and in thee, too, while thou knowest it not, God shall “be glorified,” yea, and “shall glorify thee.”

MATT. xxviii. 5.—*And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for He is risen, as He said. Come, see the place where the Lord lay.*

THE first appearance of Jesus after His resurrection was to Mary Magdalene alone ; the second to her, in company with several other women ; the third to Peter ; the fourth to the two disciples going to Emmaus ; the fifth to the apostles in Jerusalem, when they were assembled, with the doors shut, on the first

day of the week, at which time He showed them His hands and His feet pierced with nails, and did eat before them; the sixth to the apostles a second time, as they sat at meat, when He satisfied the doubts of the incredulous Thomas, by making him thrust his hand into His side; the seventh to Peter and several of His disciples at the Lake of Tiberias, when He also ate with them; the eighth and last, was to above five hundred brethren at once. The inference we may draw from the resurrection of Christ is, to our infinite consolation, that it may be deemed an earnest, a pledge, and a proof of our own. He had promised His disciples, "that where He was, there should they be also;" and the Scriptures, in numberless places, assure us that we shall rise again from the grave and become immortal. Now these promises receive the strongest confirmation from His resurrection, which shows, in the most striking manner, that our bodies are *capable* of being raised to life again, and that God will actually reanimate them as He did that of Jesus. To convince all the world that it was not a thing *incredible* that God should raise the dead, He Himself rose again from the grave, and became the first-fruits of them that slept. He triumphed over death; He threw open the gates of everlasting life; and whoever treads in His steps as nearly as they can through life, shall follow Him through death into those blessed regions where He is gone before to prepare a place for such as love and imitate Him. "For if the Spirit of Him who raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—BISHOP PORTEUS.

ANTICIPATIONS OF HEAVEN.

HEB. ix. 27, 28.—*And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation.*

AFTER contemplating the death appointed unto all, and after meditating on the grandeur of the judgment which is to succeed, and upon the condition of those lost ones who, at Christ's second coming, are condemned to exclusion from the light of God's countenance for ever, how readily and joyfully do we welcome the last subject embraced in the words of our text—the condition of those to whom Christ's second coming is unto salvation. We are like those who emerge from the shades of death into the light of the Christmas morning. We are now to leave the dark abodes of the wicked; we are now amongst God's children, and we are with those whose trials and toils are over! They have finished their course; they have fought the good fight; they have kept the faith. Now the crown of immortality is before them. They have heard the words of Christ, their King and Judge, addressed to them from the eternal throne, "Well done, good and faithful servants of your Lord. Come, ye blessed of your Father, inherit the kingdom prepared for you from the foundation of the world." Ought not our hearts to burn within us when we think upon those pleasures which are for evermore at the right hand of God; and ought we not to exult in our privileges of looking forward to that fulness of joy which the redeemed of the Lord shall receive in His

presence! In regard to the nature of heaven, how far may we go in our descriptions of the heavens to which the righteous after this life, after death, and after judgment, are to be admitted? How far are we justified in attempting anything like details connected with those joys of which the word of God has declared, "Eye hath not seen them, ear hath not heard them; the heart of man hath not yet conceived them?" We must not go beyond the limit of Scripture revelation. We must not substitute the devices of man for the silence of revelation. It has been justly said, that though we must not attempt being wise *above* what is written, it is our duty to be wise *up* to what is written. Holy Scripture, then, makes frequent mention of the habitations of the blessed, and of their condition in the presence of God. From these we gather up the following facts: The future abodes of the righteous will be of surpassing loveliness; they will be free from alloy of suffering and weakness, and open only to the righteous. The descriptions of the heavenly Jerusalem, the city of the living God, which are recorded by the beloved disciple who saw in vision the glories of the city that shall be hereafter, are full of terms that signify splendour, magnificence, and beauty. If this world—fallen as it is, imperfect, and liable to disorder—exhibits such remains of beauty and perfection belonging to a former and an unfallen world, what may we not expect in the new heavens and the new earth, wherein dwelleth righteousness, where to angels and blessed spirits God's presence is manifest with unclouded glory? But there are unequivocal indications of happiness and enjoyment from *other* sources than those of external beauty and material grandeur. There is an absence of all temptation to

sin; there is no jarring of anger, jealousy, pride, because there are no evil persons, no evil passions—“the wicked cease from troubling; the weary are at rest.” There is no pain, no death, sorrowing and sighing shall cease, and God shall wipe away all tears from all eyes. But purer and more exalted sources of happiness still are laid before the believer’s eyes; there is companionship with the holy and pure in heart, with celestial unfallen beings, with angels who knew of our difficulties, who sorrowed for our infirmities, who rejoiced over our repentance, and who, at death, bore our spirits on their wings to heaven. Oh! the bliss of that promise which assures us of being like the angels, and as it has been beautifully said, of “spending a blissful eternity with those whom we loved on earth—of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected.” What delight will it afford to renew the sweet counsels we have taken together; to recount the toils and the labours of the way; to approach, not the *house*, but the *throne* of God in company, in order to join in the praises of heavenly voices. This leads us upwards to the true source of heaven’s bliss, which is being with God, with Jesus Christ, with the Holy Spirit.—DEAN RAMSAY.

ANTICIPATIONS OF HEAVEN AND RE-UNION WITH LOST FRIENDS.

WHEN once conscious that you can desire heaven on these pure and lofty motives, when in all things relating to your present and future destiny, your first aim is to promote the glory of God, and to possess His favour and His countenance; you may then expatiate,

without reserve, upon all the other circumstances which form the ingredients of the Christian's happy lot in heaven. Do not say, therefore, that we exclude from our ideas of heaven's bliss the companionship of angels; the society of lost and loved ones of the earth; gratifications of human tastes, and sentiments, and affections: far from it. We direct you first to Jesus, both as the object and the giver of heaven; then we tell you of all that Jesus will give you there. We tell you that God "with Him will also freely give you all things;" and, therefore, we say, "Seek *first* the kingdom of God and His righteousness, and all these things shall be added unto you." So far from excluding such a topic from our contemplations of the second advent of Christ in glory, we encourage the Christian pilgrim to make use of this most consolatory doctrine in meditating upon the future, and that he may cheer his path of sorrow, and brighten his hours of sadness, wherein he mourns those who are dear to him, by the hope that they may meet again; but we would impress on every heart, that the desire to be with God must be the ruling hope of happiness; the expectation of meeting the creature forms the encouragement, and not the *motive*, for the believer's straining all his faculties to attain the kingdom of God and His righteousness. He is invited to take possession of the heavenly inheritance by the voice of the infinite and eternal God, the Father, the Son, and the Holy Spirit; in that voice are included his hopes, and expectations, and desires for heaven. But he is also called to the realms of day by the unnumbered multitude of saints and angels now in bliss; and he may hear and distinguish among them the voice of a lost parent; the voice, it may be, of brothers, sisters,

or friends, and children, saying to him, as an angel tongue said to St. John in the Revelation—"Come up hither." Yes! they tell us from their happy mansions, We are now happy: we have been redeemed and sanctified; we have come hither by the path which the Redeemer pointed out to us, and which the Holy Spirit enables all to tread—"Come up hither!"—
DEAN RAMSAY.

How exactly does such a heaven as the word of God describes meet our necessities and desires: "That rest which remaineth for the people of God!" To know that we are daily preparing for, and daily drawing nearer to a state of existence upon which the curse that first inflicted labour and sorrow has never fallen; to know that God has condescended to reveal an attribute of that heavenly kingdom which peculiarly endears it even to them. To be assured that yet a little more toil, a little more labour, and this probation state shall finish, and the Saviour, whom we are now delighting to serve, "shall come again and receive us unto Himself, that where He is, there we may be also."

1 COR. iii. 21.—*All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.*

"THE world, and life, and death, and things present, and things to come, all are ours;" they are all ours, so far as we are Christ's. But what if death, too, as well as life, be ours? which he is, if we are Christ's: for Christ has conquered him. If he be ours, our servant, our minister, sent but to bring us into the

presence of our Lord, then, indeed, his terrors, his merely natural terrors, the outside roughness of his aspect, are things which the merest child need not shrink from. Then disease and decay, however painful to living friends to look upon, have but little pain for him who is undergoing them. For it is not only amidst the tortures of actual martyrdom that Christians have been more than conquerors; in common life, on the quiet or lonely sick bed, under the grasp of fever or of consumption, the conquest has been witnessed as often, and as completely. It is not a little thing, when the faintest whisper of thought, to which expiring nature can give utterance, breathes of nothing but of peace and forgiveness. It is not a little thing, when the name of Christ possesses us wholly; not distinctly, it may be, for reason may be too weak for this, but with an indescribable power of support and comfort; or even if there be a last conflict—a season of terror and pain, a valley of the shadow of death, dark and gloomy—yet even then Christ is with His servants; and as their trial is so is His love. Thus it is, if death be ours; and death *is* ours, if we be Christ's. And are we not Christ's? We bear His name; we have His outward seal of belonging to His people; can we refuse to be His in heart and true obedience? Would we rather steal our pleasures than enjoy them as our own? steal life for an instant, rather than have it our sure possession for ever? Would we rather be fugitives, whom He will surely recover and hold fast, than be able to say, and to feel, that death, as well as life, is ours, things to come, as well as things present, because we are truly Christ's?—DR. ARNOLD.

MATT. XXII. 32.—*God is not the God of the dead, but of the living.*

IN all the trials and disappointments of our lives, in our hours of health as in our hours of sickness and sufferings, from the smallest even to the greatest, have we known what it is to feel that God's hand is over us? That these are but His fatherly corrections? that He is all the time loving us and supporting us? that He is with us, and will be with us to the end? In seasons of joy, such as we have often experienced, have we known what it is to feel that we are tasting the kindness of our heavenly Father? that our good things come from His hand, and are but an infinitely slight foretaste of His love? Surely, then, if we have not experienced anything of this; if in trouble, or in joy, or in sickness, we are left wholly to ourselves to bear as we can, and enjoy even as we can; if there is no voice that ever speaks out of the heights and depths around us, to give any answer to our own; if we are thus left to ourselves in this vast world, and whenever we are left of necessity with our own hearts alone, the coldness and the loneliness must be felt. But consider that the things which we see around us cannot remain with us, nor we with them. The coldness and loneliness of the world, *without God*, must be felt more and more as life wears on. In every change of our own state, in every separation from, or loss of a friend, in every more sensible weakness of our own bodies, the death-like feeling will come upon us, as we shall gain more of that perfect knowledge which tells us that "God is not the God of the dead;" and so the blessed knowledge that He is the God "of the living," grows

upon those who are truly alive. Surely "He is not far from every one of us." No occasion of life fails to remind those who live unto Him, that He is their God, and that they are His children. On light occasions, or on grave ones, in sorrow or in joy, still the warmth of His love is spread, as it were, all through the atmosphere of their lives. They for ever feel His blessing. And if it fills them with joy unspeakable even now, when they so often feel how little they deserve it; if they delight still in being with God, and in living to Him, let them be sure that they have in themselves the unerring witness of life eternal. God is the God of the living, and all who are with Him must live. It is clear that these things, life and death, may hurry their lesson upon us sooner than we are prepared to receive it; and it were indeed awful, if, being dead to God, and yet little feeling it, because of the enjoyments of our worldly life, those enjoyments were on a sudden to be struck away from us, and we should find then, that to be dead to God was death indeed, a death from which there is no waking, and in which there is no sleeping for ever.—DR. ARNOLD.

THE languor and weariness of extreme illness will sometimes form a serious hindrance to frequent and collected prayer. Yet this should be earnestly combated with, and may often, in a great measure, be overcome. Where the exhaustion is very great, and the powers of speech, and almost of connected thought, really fail, God will graciously accept, for prayer, the looking of the heart towards Him; for "He knoweth our frame, He remembereth that we are but dust." Go continually to the blessed word

of God for guidance and consolation ; let it be “ a lantern to your feet, and a light unto your path.” Be a frequent and faithful partaker of the Holy Eucharist, to “ the strengthening and refreshing of your souls.” If you are debarred, by sickness or infirmity, from frequenting the public services of the Church, yet be often in spirit with those who go up to the house of the Lord, following them with your prayers and sympathy. You are not forgotten there, where remembrance is made before God of the weariness of the bed of pain, and the loneliness of the aching heart. For you supplication is made in those prayers which are offered up for all “ who are afflicted or distressed in mind, body, or estate ;” for all “ that are in danger, necessity, or tribulation ;” for all “ who are in trouble, sorrow, need, sickness, or any other calamity.” But you ask how, in the sick chamber to which, it may be, you are confined—how, in the narrow space which, perhaps, is all that is left to you of life, you can thus glorify God ? If yours is a truly teachable spirit, this question will be soon answered. You will soon learn that sickness and sorrow bring with them peculiar duties and responsibilities. He to whom you belong will give you not only patience to suffer, but strength to do ; and as this strength increases, your sphere of action will enlarge itself around you. In protracted sickness, how many are the trials through which you have to pass ! how many victories over self you have to win ! How much is there for which your sick room is, perhaps, the very fittest place, with the multiplied occasions which it affords, for the full exercise of faith, and hope, and love. However limited your range may be, yet you will always find

some within your reach to whom you may exhibit this gracious and loving spirit; your own immediate family, the friends who visit your sick chamber, the servants who minister to your wants. Assume no functions, undertake no duties, but those which belong to "that state of life to which it has pleased Providence to call you." But in that state you will find, if you seek abundant employment, a source of true and sustained cheerfulness, most unlike that false and transient excitement with which the world seeks to dissipate the thoughts of the sorrowful and suffering.—T. V. FOSBERY.

How astonishing are the ways of God, and His works past finding out! Never does the Lord make bare His arm with such merciful and wonderful effect as when the arm of flesh faileth. Thus has it ever been with all the believers of old; and thus it is even now, according to that most true proverb, "Man's extremity is God's opportunity." This is not a matter of mere faith; it is to many of you a matter of positive and frequent experience. In the day of sorrow have you not been comforted and supported by the power and presence of God, when no mortal comforter could alleviate your distresses? On the bed of sickness, when every hope has vanished, when friends and relations have begun to speak of you rather as those who have been, than those who are; when the efforts of science were at an end, and her most skilful followers had no counsel to offer; then has the thought that "God will provide," brought peace and consolation to your hearts; then has the good Physician manifested His power and love, and more than fulfilled your most anxious expectation,

and shown that "what is impossible with man is possible with God;" and, as in temporal, so in spiritual difficulties, the Lord has indeed provided abundantly above all that you are able to ask or think. Have you never felt so oppressed with the burthen of sin that you knew not where to look, or whither to fly for refuge; life has become irksome, and the thoughts of eternity terrible? Here, again, the Lord has provided, and by leading you to the knowledge of a merciful and tender Redeemer, He has restored a peace to your soul, of which neither Satan nor the world shall ever deprive you. What, then, ought to be the effect of these repeated interferences of Divine mercy in your behalf? Surely to teach you never to doubt, never to despair, never to despond. If you are visited with the severest trials, to feel assured that they are as much the fruits of your heavenly Father's love as His more obvious blessings: If you are called to give up your dearest possession, the wife of your bosom, the children of your love, to be content, even amidst nature's keenest sufferings, to kiss the rod and Him who appointed it: If you are called away from them, instead of them away from you, while you behold those around your bed who will soon be unprotected and helpless orphans; still, even in this darkest hour of nature's woe, to remember with confidence "God will provide," and to trust implicitly to Him who said, "Leave thy fatherless children, I will preserve them alive; and let the widows trust in me:" So far, then, from these being the moments to doubt the love or tenderness of your heavenly Father, these are the times when they shine with the most resplendent lustre. But why is it that God loves thus to appear in your most

urgent need, and at your most pressing extremity? It is, that you, who are really His children, may not learn to limit your view of His infinite power and mercy to what the eye of reason can discern in present appearances, or even to what the eye of faith can distinguish in God's recorded promises. He is anxious that you should trust Him far, far beyond all that can be brought within the scope of the most extended vision; and when every particular attribute of God fails you, when you are driven to such utter extremity that the soul cannot venture to believe that the love of God, or the forbearance of God, or the faithfulness of God, is sufficient to reach your case; then does the all-sufficiency of God, in whom you trust, stand out in letters of light, which even the closing eye can read, and the fainting heart can dwell upon; then you can still hope, still struggle on, still feel assured that He who has been able and willing to provide for you in time, is as able and as willing to provide for you in eternity. Strive to appreciate this blessed view of the all-sufficiency of Him in whom you have believed. Delightful as it is in our emergencies to apply the express promises of God (and they are exceedingly great and precious) to our souls, there is something more delightful in this which embraces all promises. In an hour of doubt and fearfulness, oh! how blessed is the thought that you have to deal with an all-sufficient Comforter, an all-sufficient Saviour, an all-sufficient God! Therefore, in your extremest difficulties, and troubles, and trials, cast yourself in the full assurance of faith upon Him, and you are safe. To adopt the beautiful language of an old divine, "If we could in all our trials lay ourselves down in these arms of the Almighty, His

all-sufficiency in power and goodness, how much of the haven should we have in our voyage, how much of home in our pilgrimage, how much of heaven on earth."—BLUNT.

"ALL things are yours ; whether the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's." *The Christian* no longer, therefore, views his worldly disappointments, or his mental trials, or his bodily ailments, as unmixed calamities ; so far from it, that, tracing a Father's hand, and a Father's love, in every visitation, every exception to his lot, he is enabled to feel gratitude even for those very chastenings in which the world can see nothing but unmitigated misery. In advancing years, and in declining health, the most trying of all visitations to the mere man of the world, the Christian is able to look contentedly, and even cheerfully, at the shaking of the walls of that cottage of clay in which his better part is sojourning ; and to smile at the thought that yet a few more years, or months, and they shall mingle with their kindred dust, and their freed inhabitant shall wing its way to brighter regions, and a more enduring home. While he can say with one of the holiest men of our own Church of the last generation, "Thank God that I can die ; thank God that the time is near ; thank God for the prospect and hope of a better world ; and thank God for strong consolation through Christ."—BLUNT.

SURELY there can be no promise of future protection so encouraging as the recollection of past mercies. What could establish Abram more fully in the hope

that the land of Canaan should one day be his own, than the remembrance that He who promised it had already demonstrated His love, by calling him from the land of the Chaldees ; and His power, by bringing him thus far in security and peace? What can establish you so fully, in the hope of an inheritance in the heavenly Canaan, as the grateful recollection of all that your heavenly Father has done for you in the land of your nativity? When you remember for how many years you most probably lived in utter forgetfulness or ignorance of God, and yet during the whole of that period were nurtured by His parental care ; when you consider for how long a time you continued perhaps in open defiance, or in secret neglect of God, and yet even then were sought and found by the influence of His good Spirit, and brought to some little degree of knowledge and love of Himself ; when, again, you reflect how God has watched over you since you have received the knowledge of the truth as it is in Jesus ; how He has preserved you from dangers, secured you in seasons of temptation, supported you in times of trial, cherished you in the days of sickness, comforted you in the hours of despondency ; you cannot imagine that He will now desert you ; you cannot believe that He will so mar the work of His own hands, the labour of His own love, as to cast you off for ever, and after bearing with you through all the trials of the journey, forsake you when drawing to your journey's end. Oh, no ! Learn to have more confidence in your God, more reliance upon Him who has said, " I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee ; " more dependence upon Him who, while you were yet enemies, poured forth His blood upon the cross to

reconcile you to God. There cannot have been such an expenditure of love for so small, so pitiful a return ; nothing short of the eternal safety of your undying spirit can be a sufficient compensation for love so bountiful, so infinite.

ON THE HIDING OF GOD'S FACE.

ROM. v. 1.—*We have peace with God through our Lord Jesus Christ.* And St. Paul expresses it in his salutations—*Grace and peace from God the Father and our Lord Jesus Christ.*

As the free love and grace of God appointed this means and way of our peace, and offered it, so the same grace applies it, and makes it ours, and gives us faith to apprehend it ; and from our sense of this peace, or reconcilment with God, arises that which is our inward peace—a calm and quiet temper of mind. This peace, which we have with God in Christ, is inviolable ; but because the sense and persuasion of it may be interrupted, the soul that is truly at peace with God may for a time be disquieted in itself, through weakness of faith, or the strength of temptation, or the darkness of desertion, losing sight of that grace, that love and light of God's countenance, on which its tranquillity and joy depend. "Thou didst hide Thy face," saith David, "and I was troubled." But when these eclipses are over, the soul is revived with new consolations, as the face of the earth is renewed and made to smile with the return of the sun in the spring ; and this ought always to uphold Christians in the saddest times, viz. that the grace and love of God towards them depend not on

their sense, nor upon anything in them, but is still in itself incapable of the smallest alteration. It is natural to men to desire their own peace, the quietness and contentment of their minds; but most men miss the way to it, and therefore find it not, for there is no way to it, indeed, but this one wherein few seek it, viz. reconciliation and peace with God. The persuasion of that alone makes the mind clear and serene, like our fairest summer days. "My peace I give you," saith Christ; "not as the world giveth. Let not your hearts be troubled." All the peace and favour of the world cannot calm a troubled heart; but where this peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. When He giveth quietness, who then can make trouble? And when He hideth His face, who then can behold Him? —ARCHBISHOP LEIGHTON.

(Archbishop Leighton's works abound with the very milk of humanity, and speak lovingly to the heart; but where can you study better than in 1 Cor. xv., in that wonderful part of St. Paul's epistle, which commences by declaring the Gospel to his brethren in Corinth, and embraces the whole purpose of God towards man, by unfolding His eternal purpose in Christ the second Adam, by whom all things are to be reconciled unto the Father; till then Christ must reign. Dispensation may follow dispensation; but the purpose of God stands. Death falls back divested of its terrors. It is the harbinger of better things. There is nothing so glorious as that chapter, so satisfying to the uneasy longings of the heart, so confusive to infidelity, so consolatory to those who still have to fulfil their work here below.)

ON PRAYER.

the nearest approach to God, and the joyment of Him that we are capable of in
 It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of heaven. When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state; we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.—LAW.

PRAYER enlighteneth and comforteth, maketh tribulation seem light, breeds fervency, begets confidence in God's mercy, and overcometh all temptations. Take it away, and take the sun out of the world, for without it we wander in darkness. By it we may do all things; without it nothing. And lastly, it is the surest remedy to the godly in time of affliction, as appeareth by our Saviour's example Our prayers being preferred only to God, in faith, hope, charity, humility of body and soul, with fervency of spirit, our souls and bodies attending to what we pray for, and in due time and place praying aright both for temporal blessings (with "Thy will be done") and spiritual; we shall, no doubt, by the mercy of God, through the intercession and merits of Jesus Christ, obtain, in His good time, all things which shall be needful and expedient for us.—BISHOP ANDREWS.

A CHIEF point in prayer is the presenting the soul before God, remembering to whom we speak, that it is to the great King, the holy God. Oh! how seldom do we remember Him as God, even while we speak to Him. Let us pray to be taught this point of prayer, and watch over our hearts in prayer, to call them in when they wander, and pluck them up when they slumber, to think where they are and what they are doing.—ARCHBISHOP LEIGHTON.

THE heart is God's peculiar portion. It is in this that He will be worshipped. Prayer is the most secret intercourse of the soul with God, and, as it were, the conversation of one heart with another. Prayer is not designed to inform God, but to give man a sight of his misery, to humble and purify his heart, to excite his desire, to influence his faith, to animate his hope, to raise his soul towards heaven, and to put him in mind that there is his Father, his country, his inheritance. He is a Father to whom we pray; let us go to Him with confidence. He knows our wants; let us remove far from us all anxious disquiet and concern.—QUESNET.

REMEMBER "the prayer of faith," as Bishop Porteus says, "moves the hands of Him that moveth all things." Are you in declining years? and will you not hold converse with Him whom you are so soon to meet and see face to face? Why should you enter the eternal world a stranger to the great King who rules there, when you have an opportunity of being adopted into His family, enjoying His presence here, and sharing in the glories of heaven hereafter?—BICKERSTETH.

THERE is a holy bond of union between those who not only worship, but love the same Saviour; not only pray for, but experience the influence of the same Sanctifier. There is a peculiar tie in feeling that we are members of the same household of faith, one in faith, in hope, in charity, in present sacramental blessings, as pledges of future realised enjoyments. It is thus that communion with the Godhead begets communion with the whole obedient family of Christ; for, however the children of God on earth may mix, with a friendly and forbearing spirit, with all professing Christians, there is a holier, a dearer, and more understood tie between them and those who, with them, add to their profession, practice, and who make the daily habits of life speak, in no questionable accents, the very language of the heart. Age, sex, climate, are disregarded; nay, those minor differences of opinion are forgotten, which sever the bigot from the bigot, and split the mere professing Christian world into so many sects; all are set on one side, in the glad remembrance of the possession and enjoyment of privileges and blessings which the world cannot give, and which, when given by God, the world can never take away. But are we to conclude that this mysterious sympathy, this devout affection, ends with our life; and, full as it is on earth of immortal longings, is no partaker of that enduring principle of life which survives throughout eternity? Not so: the link that binds souls together in the bonds of holiness, though it may be lengthened to an imperceptible degree, is not dissolved by death. There is a communion of saints beyond the grave; nor is the Scripture silent, either as to the existence or the nature of that communion. It is one of ex-

pectation, of sympathy, and of prayer. How touchingly does the divine St. John describe the anxiety of the mystical church in heaven for the welfare of the visible, suffering, militant church on earth! He describes "the souls of them that were slain for the word of God, and for the testimony which they held," crying with a loud voice, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is a belief, then, full of comfort, to suppose that death has not broken the tie of affectionate interest in those we love; nor lessened, in reality, that glad communion of heart and spirit which once existed upon earth: but that we may be permitted to indulge the hope that they, too, of our kindred, form a part of that spiritual cloud of witnesses, who, as St. Paul would seem to say, survey how we run the race that is set before us. Whenever, then, our own memory turns fondly back to those dear ones who have gone before us, and departed, as we believe, in the full faith of Christ, if thus we may be allowed to look upon them, as not only still interested in our weal or woe, but even offering up their prayers in our behalf, whilst we bless God's holy name for all His servants departed this life in His faith and fear, well may we beseech Him to give us "grace, so to follow their good example, that with them we may be partakers of His heavenly kingdom;" and that this is the right use to make of this doctrine, our Church bears ample testimony. She forbids us to invoke the saints, or to implore their prayers, but she does not forbid us to believe with St. John, that their prayers arise for us unasked, and that the same sympathies which they had on earth have followed them beyond the grave,

and will remain until God shall have accomplished the number of His elect, and established His everlasting kingdom, until their present state of expectation shall be exchanged for "that perfect consummation and bliss, both in body and soul," which awaits all "who are departed in the true faith" of God's holy name.—BISHOP OF TASMANIA.

THE AUTHOR OF SICKNESS, AND THE BENEFIT
OF IT.

THOU art pained with sickness: consider seriously from whom it proceeds, and whence it is that thou dost suffer. "Affliction cometh not out of the dust" (Job, v. 6). Couldst thou but hear the voice of thy disease, as well as thou feelest the stroke of it, it saith loud enough, "The Lord hath said unto me, Go up against this man, and afflict him" (2 Kings, xviii. 25). Surely, then, it is thy good God, the Father of all mercies, that lays these stripes upon thee. He that made thee; He that bought thee at so dear a rate as His own blood; it is He that chastiseth thee; and canst thou think He will chastise thee but for thy good? If we, that are evil, know how to give loving correction unto our children, how much more shall our Father in heaven know how to chasten us for our advantage! So may we say with the Psalmist, "I know, O Lord, that Thy judgments are right; and that of very faithfulness thou hast afflicted me" (Ps. cxix. 75). Dost thou remember the message that the two sisters sent to our Saviour, "Lord, behold, *he whom thou lovest is sick?*" (John, xi. 3.) Surely this passage should convince us of God's love, not His displeasure, in appointing for His children

the trials and sufferings of this short and transitory life, in order to lead us on through these to the higher glories which shall follow. Thou art pained with sickness: look not at what thou feelest, but at what thou hast deserved to feel. Why doth the living man complain? Man suffereth for his sin (Lam. iii. 39). Alas! the wages of every sin is death; a double death—of body, of soul; temporal, eternal. Where thou owedst a thousand talents, thou art bidden to take thy bill, and sit down and write fifty (Luke, xvi. 6). Oh! the indulgent goodness of our heavenly Father, that takes up with so gentle a correction! How graciously hath the wisdom of our God thought fit to temper our afflictions; so contriving them, that if they be sharp they are not long; and if they be long, they are not over-sharp; that our strength might not be overlaid by our trials either way. What a short moment is it that thou must suffer! short, yea, nothing in respect of that eternity which thou canst either hope for or fear. . . . When on thy sick bed, be of good comfort; God was never so near thee, never so tenderly indulgent to thee as now. “The whole,” saith our Saviour, “need not the physician, but the sick.” “The Lord,” saith the Psalmist, “will strengthen thee upon the bed of languishing.” “Thou wilt make all his bed in his sickness” (Ps. xli. 3). So the heavenly Comforter doth not only visit, but attend thee, as long as thou needest Him; He will never forsake thee. The Father of mercies is ever more compassionately intent upon the sufferings of His dear children, according to the proportion of their afflictions.—BISHOP HALL.

ON SUBMISSION TO GOD'S WILL IN SICKNESS.

SEEK this day, and every day thou livest, to suffer all weariness and pain, and thus through patience to please the Lord your God. Should it please God to send thee serious sickness, receive it from His hand with resignation, and be submissive to His will in all things. Be careful not to give way to impatience, grief, and sadness; rather endeavour to retain great peace and tranquillity in thy soul. Take cheerfully all prescribed remedies, and await calmly, by God's blessing, the success of these remedies, and be not disquieted should they not effect thy cure as promptly as thou desirest. He who has sent thee the disease, loves thee too well to withhold thy restoration to health if it be necessary to His glory and to Thy salvation. Leave Him, therefore, to deal with thee. To submit ourselves to the hand of God during the time of sickness is to make a very praiseworthy act of love to God; besides which, it is the only means to maintain peace ourselves. He alone is in security who reposes in the hands of God's mercy, because then are fulfilled the words of the Holy Spirit, "There shall no evil happen to the just;" he is always in peace.—*Bishop of Brechin's Translation from Pinart.*

I NEED not tell you what to say to your sick friend; only this I will say, endeavour to help the exercise of her faith in God through Jesus Christ, by repeating a seasonable passage of Scripture. If she have any doubts because of a low frame of mind, or inability to pray, or fix her thoughts, make her sensible that faith lies deeper than these; and that, in such a case, *it is the very office of faith* to support her under and

against them. *Remember, she wants help*; and as it is convenient, speak a promise to her.—WALKER.

WHEN distressing pain, or fast-increasing disorder, has excited alarming apprehensions in our minds, we are too apt to suffer ourselves to linger bewildered amidst the confusion and uneasiness which agitate us, instead of going directly to the throne of grace with the supplication, “Lord, help me! Lord, increase my faith! Grant me patience!” We foolishly delay to avail ourselves of the refuge held out to us, “Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” We act as if we thought that God were a God afar off, and not a God at hand; a God of the hills, and not of the valleys; forgetting that He is “a very present help in trouble,” and that “there is nothing too hard for the Lord.”

WHEN the hour of sickness, or of death, draws near, let us turn for comfort to the example of our Saviour Jesus Christ, who, in the midst of all His interior griefs, ever went to seek for solace in and with His Father, and Him only. Oh! how excellent an example has He given us here that we should follow it. “Our Divine Saviour,” says a good man, “leaves the multitude of His disciples at the entrance of the garden.” Of what good are many witnesses and repositories of our sorrows? It fatigues and burdens them to be so; they have their crosses as we have; if it be not to-day, yet another day; these give us no real solace. “Jesus Christ takes with Him three disciples.” In our internal troubles we may go to some chosen friend and unburden our mind to him; ever remembering that from God alone can proceed our real source of

comfort and strength. So, in another instant, Jesus leaves these friends (Matt. xxvi. 38); "Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And *He went a little farther*, and fell on His face and prayed, saying, O my Father, if this cup may not pass from me except I drink it, Thy will be done." There is nothing more divine than when much dread of suffering is united to the greatest resignation. Had Jesus Christ appeared to have less difficulty in submission, we should have said, "I cannot imitate Him." But now, when we are in grief let us bemoan ourselves, let us pour out our heart before God, for all this is permitted to us; but let us be always resigned. The prayer of Jesus was short: "My Father, if it be possible, let this cup pass from me; nevertheless, not my will, but Thine be done." However afflicted we may be, had we our heart on our lips, we may yet say this.—*Bishop of Brechin's Translation from Pinart.*

It is easy to extol the goodness and bounty of our Creator when our health, our spirits, our circumstances fill our hearts with gladness, and our songs with praise; but it is in the chamber of sickness, under the stroke of affliction and the pressure of infirmity, in grief and misfortune, through gloom and horror, that our hope, our trust, our confidence in God, are best proved, and speak most forcibly to others. We glorify God in trouble, when we practically acknowledge His wisdom and goodness by deep and tranquil submission to the infliction, whatever may be its nature and degree. He can never err in the time and place, the instrument, or the nature of the stroke. From whatever hand it is dealt the Christian

reads its commission, and sees God in all—sees equally written on all its trials, “It is the Lord.” “I form the light, and create darkness: I make peace and create evil: I the Lord do all these things.”

ENCOURAGEMENT.

HAPPY they who can say with St. Paul, on the bed of sickness, “This is our rejoicing, even the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.” Therefore I am not ashamed of suffering, for “I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day.” But what if our lives have been evil? what if our past conduct testifies against us? Why then the Christian religion, in this respect, again commends itself to you; for that religion alone opens to you the never-failing sources of divine comfort, shows you the ground of reconciliation with God, and, to your unspeakable comfort, declares, that through the merits of the Saviour, pardon and grace are freely granted to the earnest and sincere cry of undissembled repentance and living faith: Bring but these to God, and let your conduct testify your sincerity, and when you call upon Him in trouble He will hear you; He will strengthen you upon the bed of languishing; He will make all your bed in your sickness; and though He cause grief, yet will He have compassion according to the multitude of His mercies; for He doth not afflict willingly, nor grieve the children of men; He correcteth us not for His pleasure, but for our profit, that we may be partakers of His holiness, and consequently of His happiness through Jesus Christ our Lord. Amen.—BISHOP DODD.

ON PATIENCE IN SICKNESS.

“To bear and forbear” may sometimes in sickness require great efforts, but remember that they are all appreciated by your Father in heaven. “Though no one seeth thee, God seeth thee.” Endeavour, then, to be an example of patience; let that grace have its “perfect work;” and if, indeed, it have little more to do, let it close the scene well. If a murmuring word, or repining thought, arise in your mind, look by faith upon your dying Saviour, and ask your own heart, Was not His cross more painful than the bed on which I lie? Let the remembrance of His sufferings cause you to “count it all joy” to be called to bear the cross—to have an opportunity once more of honouring God by your patience, which, perhaps, may soon be superseded by everlasting blessedness. Now is the time when you can bear testimony to your religion: how it has brightened the darkest circumstances of your life, and how it now reconciles you to sufferings, nay to death, if such be the appointed end of your present sickness. There will be an eloquence in the very infirmities with which you are now struggling. Sow the seed of goodness and happiness in a world where you have no more harvest to reap; it may spring up plentifully in the hearts of those you love.

ON THE PEACE OF GOD.

THE Gospel is called a testament, because it is the declaration of the last will of our Lord Jesus Christ. By this testament He bequeaths peace to His disciples, whom He tells at the approach of death, “Peace I leave with you, my peace I give unto you.”

For as Christ is called the Prince of Peace, so the proper inheritance which He leaves to His heirs is peace. I know that the peace which this divine Saviour grants to His disciples is by no means temporal, but spiritual; namely, man's peace with God, and with his own conscience; wherefore He tells them, "Not as the world giveth, give I unto you." Peace is the genuine effect of righteousness, as we learn from Isaiah: "The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever." Behold, then, the only foundation of peace of soul and content of mind. This is our assurance, that our peace is made with God by Jesus Christ his only Son, who has taken our sins upon Himself, and borne the punishment of them, and who in exchange has given us His righteousness, by which we appear righteous before God. This is the summary of the Gospel; this is the only consolation of the believer, that "being justified by faith, we have peace with God through our Lord Jesus Christ." Without this persuasion, all the precepts of morality, and all the reasonings of philosophy, could not give rest to the mind; much less the riches, the honours, the pleasures of the world. For who can be at peace with himself, while he is at variance with God? And how should a person make his peace with God, unless through the mediation of Jesus Christ? since (according to the declaration of Scripture) "there is no salvation in any other; for there is none other name under heaven whereby we must be saved." If we thus possess the peace of God, we shall be as secure amidst the tempests and shipwrecks of life as the Apostles were when they had Jesus Christ with them in the ship. It is im-

possible that we should perish as long as we have with us the Saviour of the world.—DU MOULIN.

It is most important to have the *Gospel repeatedly set before us*, and to know how to turn to the parts of Scripture which point to the shelter from the storm, and the shadow from the heat ; the everlasting portion when flesh and heart fail.

It is difficult, when engrossed with sufferings which affect all our bodily sensations, to obtain leisure of mind to reflect that these are the very pains and trials which are called in Scripture “the rod,” “the hand of God,” his chastenings, judgments, corrections ; but did we realise their identity, we should more clearly see to what source to go for relief and consolation. It is more profitable to consider life as a state of trial than to dwell on our own particular trials, the poring upon which too often leads us to think some strange thing has happened to us.

In sickness, the infirmity of the flesh is so great, that all religion is reduced at that time, as it were, into patience ; one virtue and its appendages form the sum total of almost all the duty that appertains to our days of sorrow, and we shall find it enough to employ all our powers. Even with the counsels of wise men, and the consolations of our friends ; the advices of Scripture, and the results of experience ; the strength of our own resolutions, and the grace of God, we shall find it difficult enough to secure the virtue. Then it is that a cloud is wrapped about our heads, and our reason stoops under sorrow. The soul is sad, and its instrument is out of tune ; the

soul cannot so abstract itself from bodily feeling as to rejoice much without its partner, and therefore sickness, though it be a good monitor, affords little opportunity for the acting of many virtues.—BISHOP TAYLOR.

2 COR. v. 1.—*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

THE Apostle speaks upon his subject with feeling; he does not merely say, “It would be well to direct our eye to a future state;” but he says, with the language of one assured of his subject, “We know we have a building of God.” He looks at his present house, and sees it an “earthly” one, a present pilgrim state. So Eliphaz speaks (Job, iv. 17), “Shall mortal man be more just than God? Behold, He put no trust in His servants; and His angels He charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?” Do we, when we look at this our house of clay, seeing and feeling its decay, do we say, “Blessed be God, we have a building of God, an house not made with hands?” (Heb. xi. 9, 10.) The Apostle, having such a view of the matter, seems to say, “This, indeed, is a frail house; but if it were dissolved this moment, we have taken care to secure another: not a tent, not a house with foundations in the dust,” not one that can be crushed before the moth, but “a building.” God is the builder; it is erected by His power; it is “eternal in the heavens;” and it is no peradventure, we know it, for we cannot doubt the

veracity of God : He has promised it, and He is able to perform ; we know it, because He has prepared us for it, and “ hath given unto us the earnest of the Spirit.” Let us attend to the case of the meanest Christian. Though ever so poor and weak, perhaps an outcast, despised by the world, yet he can say with the Apostle, “ We know that if our earthly house of this tabernacle were dissolved, that we have a building of God, an house not made with hands, eternal in the heavens.” We, indeed, as well as others, have tried to take up our rest in an earthly house ; but we are now convinced that rest is not to be found there ; therefore we have sought for a house not made with hands, and having found it, would recommend it to others. We have felt the need of a hiding-place from the storm ; and have found it under the shadow of His wings, whose name is Omnipotence. —REV. R. CECIL.

ISA. xxxviii. 1.— *Set thine house in order ; for thou shalt die, and not live.*

THESE words were a message sent from God to King Hezekiah in his sickness ; and they contain a warning which, whether in sickness or in health, is in a certain sense applicable to us all. It becomes us all to bear in mind the common sentence of mortality, which, for Adam’s sin, the Almighty has passed on His creatures ; and to maintain, at all times, such order in our spiritual and worldly affairs, as that death, whenever he knocks at our door, may find us not unprepared to obey his summons. But if it be the universal interest and duty of men, even the youngest and most strong, to prepare their minds for death, and to set all things in order lest that day should

take them unawares; yet are they more especially and more perceptibly called to turn their thoughts to the subject, who are visited, even now, by the fore-runner and harbingers of death; whose strength is brought low, and their beauty minished by accident or by disease; and whose painful limbs, and aching head, and sleepless nights, already warn them to prepare themselves; to set their houses and their hearts in order; and while they yet have time, and while their judge yet standeth before the door, to seek, by earnest prayer, and by repentance unfeigned and speedy, either a reprieve of their sentence, or that favour of the Lord by which their sentence will be made the source of blessedness. I am anxious, therefore, to employ the present opportunity in giving to those who are yet in health such hints for their behaviour under sickness, as may turn the severest dispensations of God, as God intends they should be turned, into means of improvement and of blessing. I am anxious to teach those who may be visited with the solemn warnings of mortality, in what manner they may best set themselves and their affairs in order; how they may best trim their lamps when the bridegroom cometh; and may take their leave of the present life, and may enter on the life to come, in the temper, and with the hopes and the humility of a Christian. The first act of the mind on being attacked by sickness, or on receiving any other warning of our mortal and most frail condition, should be always an act of recollection; a solemn, that is, a sober meditation on the power, and wisdom, and goodness of the Most High; in whose hands alone we are; who can kill, and make alive; from whose will this accident, or distemper, has, most certainly,

proceeded ; and who may even now, according to our behaviour under it, convert it either to our happiness or to our destruction. The effect of these considerations will be, not (as one ignorant of the human heart might fancy) to increase our terrors and uneasiness, but, by drawing off our attention from those bodily pains and dangers which surround us to that all-perfect Being by whom they are inflicted, and in whose absolute disposal we are, to enable us to repress the impatience of pain and alarm, and to awe us into a kind of tranquillity. Where struggling is vain, patience becomes a more easy lesson ; and that “ God wills it—and who can stand against His will ? ”—is a consideration which will lead us both to submit, with more temper and mildness, to whatever means are prescribed for our recovery ; and also to wait their event with less querulous eagerness, than if we bounded our thoughts by the pangs which we endure, or by the earthly succours whereby we hope to escape or lessen them. There is something soothing, as well as sublime, in the contemplation of greatness and power. We feel it when we gaze on the great works of nature. He whose heart expatiates in the prospect of the ocean, or of the starry heaven, is for a time insensible of his own resentments or misfortunes ; and is identified, as it were, with the glorious and tranquil scene before him. One of the principal joys of heaven, we are told, is the delight of gazing upon God ; and even in this state of mortal darkness and misery, if we can, for a time, so forsake the thoughts of earthly things as in faith and fancy to behold Him ; to call up to our mind whatever images of greatness, and power, and perfection, the Scripture has, however darkly, revealed to us concerning Him ;

our heart will be filled, as by necessity, with love and admiration for an object so glorious ; and our resignation to His decree will become a matter, not only of necessity, but, in some respects, of choice. Nor is this all ; for when we turn our thoughts from the infinite power and majesty of God to His infinite goodness and mercy ; when we recollect that this Almighty Being has humbled Himself to behold and to pity the meanest and the most ungrateful of His creatures ; that for the sins of the world, yea, for our sins, He hath not spared to deliver His own Son ; when we behold that blessed Son, Himself brought down by His love to man from that dazzling height to the form of a mortal, and to the shame of a malefactor ; our ransom then from His Father's justice, and now at His Father's right hand our Advocate and Mediator ; when, lastly, we behold the Spirit of God, peculiarly called the Spirit of grace, and love, and comfort, pervading all space, and shedding His influence through all creation ; when we acknowledge that the mercy of God has been so richly displayed in all His dealings with all His works ; it is impossible, I conceive, for even the most undone sinner to despair entirely, or to repress a hope, that from the Infinite of Love some rays, however faint, may fall upon his darkness. When our minds are thus sobered, and in some measure composed by a due consideration of our total dependence on God ; of His almighty power, and of His infinite mercy ; it must be next (and it will be very naturally) our care to consider what means are yet within our reach to interest that power and mercy in our favour ; how, even in the sorrows of this life, we may cling to the Rock of our safety, and in the valley of the shadow

of death be comforted and supported by the staff of our heavenly Shepherd. And this may best be accomplished by repentance; to which an examination of our past lives is, in the first place, absolutely necessary. It is highly probable, nay, it is almost certain, under such circumstances, that the review of our past behaviour will be, even to the best of us, extremely painful and humiliating, as well as alarming; and we shall be tempted to escape from the bitter recollection of our sins, by turning to those actions of our lives which wear a better appearance; and by attempting to strike such a balance between our evil and our good deeds as may enable us to look forward with less terror to the account which we have soon to render. But this must be avoided; for the attempt to plead our own good deeds in extenuation of our sins must be extremely offensive to God, who has repeatedly refused in Scripture to admit any human merit, or any other call on His favour than our utter misery, and the merits and mediation of our Saviour. By flinging ourselves entirely on His mercy, we shall place our confidence where it will not be thrown away; we shall escape much present misery, and the alarm to which any reliance on our own efforts will expose us; and we shall escape that indignation which the Lord of life and death must feel against one who should presume to reckon up his little services, and to bring forward his pitiful efforts, as claims against Him to whom his all was due.

While the sick penitent thus abstains from all mention or notice of his own virtues, he will do well not to be too particular, or dwell too long in his recapitulation of such of his sins as are gone by and not

to be remedied. A deep sense of his own unworthiness and sinfulness; a thorough conviction that he has no hope but in God's free mercy—this is necessary; and for this a very general recollection of our lives will be sufficient. However, while the sick man withdraws his attention from all those evil works which are gone by and not to be remedied, he should be more anxious to recollect those others, if any there are, for which he has it in his power to make reparation. If he has been in any part of this life an unbeliever in the Scripture, it behoves him to lose no time in humbly and openly acknowledging his error, and in cautioning his fellow-creatures against the like dangerous delusion. If, by his bad example or wicked persuasion, he has led others into sin, let him now, as he values their souls or his own, so far as he possibly can, undo the mischief which he has occasioned. If he has injured, by word or deed, any of his neighbours, let him, while life is yet allowed to him, make the best amends in his power, and on no account neglect what is in the power of every man—a free confession, and an humble petition for their forgiveness. If he is conscious of bearing ill-will to any man, let him wipe out from his heart all remembrance of injuries received, and renounce all intentions of future revenge, and express openly to those around him his forgiveness of all his enemies, even as he hopes that God, for Christ's sake, will extend to him forgiveness. If, lastly, which is in itself a crime as well as a great misfortune, he has hitherto left his worldly affairs unsettled, let him not be influenced by any foolish fear of alarming his family, or of appearing alarmed himself, from immediately making such a disposition of his property as he

shall in his conscience think most righteous and best, and such an one as he may not fear to give an account of in the hour of judgment. And for these employments he will be the better qualified if he make up his mind to renounce the world entirely, and all restless hope of life and recovery, resigning all his prospects entirely into the hand of God, who is best acquainted with our wants, and with the wants of those whom we are about to leave behind, and who is infinitely able to protect and provide for us and them. Do we fear for the dismal consequences which our death will produce on the fortunes of those whom we love? Let us remember, that whether we die or live, their happiness must depend on God's blessing and protection; and that this protection and blessing may be extended to them alike in the one case as in the other. If we cast our care on God, we may be sure that He will care for us; and that He, who feedeth the young ravens who call on Him, will not fail to raise up friends to the widow and the fatherless. Lastly, that our meditations may become holy and comfortable, and our repentance sincere and effectual, our every hour and minute, so long as our senses continue, and so much as we can spare from the exercise of those duties which I have noticed, should be given up to public or private prayer. Prayer should waken the sick man in the morning; should lull him to rest at night; should watch by his midnight pillow; should soothe his bodily pain; should welcome his bodily amendment; should sanctify his physic; should relish his food; should give fervour in his last advice, and power to his last blessing. When he cannot read himself, his friends should read to him; when their voices fail, or they harass him,

his thoughts should follow the same employment; not asking for life, or, at most, only asking for it as an inferior consideration; not asking for bodily ease, or, if his pains constrain him, adding to each petition the clause of "Thy will be done;" but asking for faith, for patience, for hope, for pardon, for a share in the mercies of Christ—content to lose all, to leave all, to suffer all, so that the one thing needful be secured to him by his heavenly Guardian, and his soul preserved from the snare of the fowler. For the guidance and furtherance of such his devotions, I need hardly add the propriety of sending for the minister of the church to which he belongs, and of publicly acknowledging his faith and Christian hope by partaking in the Christian sacraments. But, while we are thus reckoning up the duties which a sick man has to perform, and the temptations to which he is liable, let the difficulty of the first, and the number and greatness of the latter, be an argument with us to leave as little as possible to be done in that state of weakness and alarm; and while our limbs are whole, and our understanding clear, to set about the work of our salvation. "Defer not," said the son of Sirach, "defer not until death to be justified. Humble thyself before thou be sick; and in the time of sins, show repentance. Before judgment, examine thyself; and in the day of visitation thou shalt find mercy."—BISHOP HEBER.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever. Amen.

PRAYERS CONTRIBUTED AND EXTRACTED.

“Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and for evermore. Amen.”

“O Lord, save Thy servant;
Which putteth his trust in Thee.
Send him help from Thy holy place;
And evermore mightily defend him.
Let the enemy have no advantage of him;
Nor the wicked approach to hurt him.
Be unto him, O Lord, a strong tower
From the face of his enemy.
O Lord, hear our prayers,
And let our cry come unto Thee.”

 IN BEHALF OF ONE DANGEROUSLY ILL.

O GRACIOUS Lord God, Thou who art a very present help in trouble, hear, we beseech Thee, our humble supplications, and sustain us, through Thy mercy and love, in this our hour of trial. We commend to Thy fatherly care the afflicted member of our family now lying on the bed of sickness. We desire to resign him [her] into Thy hands with entire submission to Thy wise appointments. Not our will, O Lord, but Thine be done! It is Thine to kill and to make alive, Thine to wound, and Thine to heal; O calm our spirits, and speak peace to us in our anxieties, and

enable us to say under every dispensation, however grievous, Blessed be the name of the Lord! And if it should be Thy good pleasure that Thy sick servant should be raised up again to health and vigour, grant that he [she] may ever walk before Thee in the land of the living, and stand among men as a memorial of Thy saving grace and power over the diseases of the soul as well as of the body; and so prepare him [her], blessed Lord, for Thy kingdom, that whenever Thou callest him [her] hence, he [she] may rise to the glories of those everlasting habitations where sin and sorrow are no more, and death is swallowed up in victory. We ask all in the name and through the mediation of our Lord and Saviour Jesus Christ. Amen.—SUMNER, *Bishop of Winchester*.

O ALMIGHTY God, Lord of life and death, give us grace to cast ourselves wholly on Thy mercy, and neither to despise Thy chastenings nor to faint under them; but with resignation to Thy blessed will, and acknowledgment of Thy paternal love, to speak good of Thy name now and ever, through Jesus Christ our Lord. Amen.—SUMNER, *Bishop of Winchester*.

PRAYER FOR ONE WHO IS IN MUCH PAIN.

BE not Thou far from me, O Lord, for trouble is near. Fearfulness and trembling have taken hold upon me; let Thy strength come in to support me. The sorrows of death compass me. Look upon mine affliction and my pain, and forgive all my sins. Help me, O Lord, for Thou art my hope. Appear for me when all human help faileth. Make haste to help me. Give me patience to bear all my sufferings, and quietly to wait Thy time for relief. Thou takest pleasure in

them that hope in Thy mercy ; O increase my faith ; sustain my hope in Thee. Forsake me not when my strength faileth. If Thou, Lord, wilt be pleased to support me, nothing will be too heavy for me. O make Thy strength perfect in my weakness. Thou who delightest in mercy, save me for Thy mercy's sake. Thou hast said, Thou wilt not contend for ever, neither wilt Thou be always wroth, for the spirit should fail before Thee, and the souls which Thou hast made. O turn Thee unto me, and have mercy upon me, for the sake of Thy well-beloved Son Jesus Christ. Amen.

PRAYER.

O FATHER of mercies and God of all comfort, to whom belong the issues of life and death, look down with compassion upon me Thy frail and afflicted servant. Goodness and mercy have followed me all the days of my life, notwithstanding my manifold shortcomings and sins, for which I penitently crave Thy gracious pardon and forgiveness through the blood of Christ. Forsake me not in the hour of my weakness and distress, but add this to all Thy former mercies, not to remove me hence but with all advantage for eternity, when I shall be in a due preparation of mind, and a holy disposition of soul ; and when I come to leave the world afford me such a mighty power and presence of Thy good Spirit, that I may be relieved from all consternation of mind, all doubtfulness and uncertainty about my everlasting condition, and at length depart in the peace of God's elect which Thou hast prepared for them through Jesus Christ our Lord. Amen.—GARNIER, *Dean of Winchester.*

IN BEHALF OF ONE DANGEROUSLY ILL.

O LORD, we beseech Thee give Thy servant such a strong sense of Thy fatherly love to him, and care over him, under this his sore affliction, as may make him heartily love Thee, and entirely confide in Thee, and absolutely resign both soul and body to Thy wise disposal. Help him in remembrance of Thy past loving-kindness so to trust in Thy goodness, to submit to Thy wisdom, and meekly to bear with what thou thinkest fit to lay upon him, that he may be brought to say at the last, It was good for me that I was in trouble. Grant this measure of grace unto Thy servant for Thy Son Jesus Christ His sake. Amen.

ALMIGHTY Lord, Judge of all men, so fit and prepare us for that great account which we must one day give, that when the time of our appointed change shall come, we may look up to Thee with joy and comfort, and may at last be received into that place of rest and peace where all tears shall be wiped from our eyes, and all our troubles and sorrows shall have an end, through the merits of our blessed Saviour Jesus Christ. Amen.

ALMIGHTY and everlasting God, mercifully look upon the infirmities of Thy servant, and in all His dangers and necessities stretch forth thy right hand to help and defend him, through Jesus Christ our Lord. Amen.

SHORT INTERCESSIONS FOR THE SICK.

O LORD, hear me in the day of trouble. Send me help from Thy sanctuary, and strengthen me out of Zion.

Look upon my affliction and pain, and forgive all my sin.

Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul.

I am afflicted very much; quicken me, O Lord, according to Thy word.

O my God, my soul is cast down within me; therefore will I remember Thee.

Put Thou my tears into Thy bottle. Are they not noted in Thy book?

I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me that I may live.

Into Thy hands I commit my spirit. Thou hast redeemed me, O Lord God of truth.

Strengthen me with all Thy might, according to Thy glorious power, unto all patience and long-suffering with joyfulness.

O my soul, thou hast said unto the Lord, Thou art my God.

I am Thine, save me; preserve me, for I am holy.

O let patience have her perfect work; that I may be perfect and entire, wanting nothing.

PRAYER.

O LORD and righteous God, who dost not willingly afflict the children of men, but dost rebuke and

chasten those whom Thou lovest; look down upon me Thine unworthy servant, and have mercy upon me for Christ's sake. I acknowledge the justice and the mercy of thy dealings with me. Oh! that this affliction may be sanctified to my spiritual and eternal good. O God, lift Thou up the light of Thy reconciled countenance upon me, and give me peace. Enable me in this sickness to show the power of Thy grace, in my humility, patient suffering, gentleness, love, and gratitude to all who help my infirmities, and show kindness to me. Holy Father! suffer me not to be tempted above what I am able to bear. Thou knowest my exceeding weakness. Oh! hold Thou me up that my footsteps slip not; and if I am now called to walk through the dark valley of the shadow of death, let the light of Thy spirit cheer my path, and give me a quick and easy passage to Thy heavenly presence. Make me willing to glorify Thee, either by life or by death. Give me a simple dependence upon Thee, and enable me in all things to commit my way unto Thee, through Jesus Christ our Lord and Saviour. Amen.

A PRAYER FOR ONE TROUBLED IN CONSCIENCE.

O BLESSED Lord, the Father of mercies, and the God of all comforts; I beseech Thee look down in pity and compassion upon me Thy afflicted servant. My soul is full of trouble; but, merciful God, who hast written Thy Holy Word for our learning, that we, through patience and comfort of Thy Holy Scriptures, might have hope, give me a right understanding of myself, and of Thy threats and promises; that I may neither cast away my confidence in Thee, nor place it anywhere but in Thee. Give me strength

against all my temptations, and patience under all my sufferings. Shut not up Thy tender mercies in displeasure; but make me to hear of joy and gladness, that the heart now so sorrowful may rejoice. Deliver me from fear of the enemy; and lift up the light of Thy countenance upon me, and give me peace, through the merits and mediation of Jesus Christ our Lord. Amen.—S. MADDOCK.

PRAYER.

O LORD God Almighty, who knowest what is best for Thy sinful creatures, and, in Thy wisdom, designest good to them by affliction; teach me to acknowledge the mercy of Thy dispensations, and the advantages of a bed of sickness; make me to rejoice in the means which Thou hast employed for turning my thoughts towards Thee, and for bringing me to a sense of my danger. Give me grace, O Lord, to set a proper value on these hours of reflection, and, by a right use of Thy chastisements, so turn them to my everlasting benefit; so that what now appears an evil, I may learn to esteem as a blessing, and be enabled to say with the Psalmist, "It is good for me that I have been afflicted." Grant this, O merciful Father, through our Lord and Saviour Jesus Christ. Amen.

FOR A RIGHT SPIRIT IN ILLNESS.

O MOST gracious Father, who hast invited all who feel their need of Thy grace to come unto Thee, have mercy upon me, for I am in trouble. I am deeply sensible that I am far from exercising that unreserved submission to Thy will which I ought to exercise. Help me, I beseech Thee, so to trust in

Thy infinite goodness and unerring wisdom, that I may be able to say, from my very heart, 'Thy will be done. O teach me to be grateful for the manifold comforts allotted me, and support me graciously, that my soul be not cast down and disquieted within me. Assist me to cherish penitent, believing, and serious thoughts and affections, and such meekness and patience as my divine Master manifested whilst He was a sufferer on earth. May I learn, from what I now feel, to pity all who are sick, in pain, or otherwise afflicted, and to do all in my power to assist and relieve them. If, by this affliction, Thou intendest to bring me down to the grave, prepare me by Thy grace for my removal hence, and for my entrance on the unseen and eternal state; and may all the sufferings of the present life work out for me an eternal weight of glory. Most gracious Father, have compassion upon me under the great weakness and pain which I now endure; and hear my broken petitions, through our Lord Jesus Christ, who was once a Man of Sorrows, and is still touched with a feeling of our infirmities; to whom, as our merciful High Priest, be glory for ever. Amen.

Most merciful Father! who art a very present help in time of need, look down with compassion upon me Thy servant. I acknowledge that I have grievously sinned against Thee, and that I am justly punished for my many transgressions; but, O Lord, visit me not in Thy displeasure, nor deal with me according to the measure of my misdeeds. Let my crying come before Thee, and if it please Thee, remove this sickness from my body, and raise me up, enabling me to devote the life Thou sparest to Thy service and

to the good of my fellow-creatures. But if it be Thy holy will that this should indeed prove my bed of death, preserve me from all anxieties about earthly things, and pour upon me the rich gift of Thy Holy Spirit. Give me patience under my sufferings, and a hearty resignation to Thy will; so that, whether in life or in death, I may still live in Thy presence. Grant that no pain may ever tempt me to murmur, or to doubt Thy fatherly goodness. Support my family and friends, and leave them not comfortless. Mercifully hear me, O my Father, and give me that peace which Thou hast promised to those whose hearts are set on Thee. Oh! let me die in peace, and rise in glory, for the sake of Thy dear Son our Lord and Saviour. Amen.

PRAYER.

MOST gracious God and Father, whose eyes are over the righteous, and whose ears are open unto their prayers; we beseech Thee to bestow on us such a true knowledge of Thee, and such lively faith in Thy Son Jesus Christ, that we may at all times put our whole confidence in Thy mercy. Enable us, without murmuring or doubting, to accept all things as coming from Thee. In the midst of all our fears and sufferings we would still give thanks, and cast all our care on Thee, assured that Thou carest for us. O Lord, look down in mercy on all who suffer adversity. Pity the poor and needy, the afflicted, the fatherless and the widow, the sick, the infirm, and the dying. And whatsoever may befall us here below, cause us to rejoice in the hope of eternal life, which Thou hast given us through the mediation of Thy Son Jesus Christ our Lord. Amen.

PRAYER FOR PATIENCE IN SICKNESS.

FATHER of mercies, and God of all comfort, who seest the infirmities of our nature, and our impatience under affliction ; pardon, I beseech Thee, my restless spirit. Teach me to imitate the meek and lowly Jesus, in quietly submitting to Thy will ; and so to regulate my heart, that no suffering of mind or body may divert my thoughts from the belief of Thine overruling providence and all-wise dispensations in our behalf. Grant me relief and ease in my pain ; or if Thou thinkest best that I should suffer, make me to know and feel the advantages of lying under affliction, and turn it to the salvation of my soul, through Jesus Christ our Lord. Amen.

PRAYER FOR RESIGNATION IN SICKNESS.

GUIDE me, O Lord my God, in all the changing and trying scenes of my mortal life ; and grant that in all things that shall happen to me, I may have an evenness and tranquillity of spirit ; that my soul may be wholly resigned to Thy divine will ; never murmuring at Thy gentle chastisements and fatherly corrections. Grant this, O Lord, for Jesus Christ's sake. Amen.

PRAYER.

ALMIGHTY and everlasting God, who didst make man in Thine own image, and when he had fallen from his first estate didst send Thy Son from heaven to save him, deliver us from the love of this world, and from that multitude of anxieties and cares to which, through the sinfulness and frailty of our nature, we are continually prone. Elevate our thoughts to things above ; convince us of the shortness of time, and of the value

of eternity ; of the uncertainty of this our mortal state, and of the near approach of that day when we shall give account of all things done in the body, and shall hear from Thee our eternal doom. O Lord, what is our life? It is but as a watch in the night ; it is as a vapour that vanisheth away ; it is as the grass of the field, which in the evening is cut down and withereth. But, while we feel and know that we must shortly die, and that here all is vanity and vexation of spirit, we desire to bless Thy holy name, that however few and evil may be the days of our pilgrimage, Thou hast provided us with many great and glorious hopes, which, we trust, shall issue in the final gift of everlasting life. Oh ! grant us grace to lay hold on those promises which are set before us, and to give all diligence that we may make our calling and election sure ; and thus may that world in which we dwell become the door of entrance to a better state ; the passage to a heavenly Canaan ; the blessed means of bringing us to Thee, our Father, and to Jesus Christ our Saviour, to the whole company of angels, and to the spirits of just men made perfect. Amen.

The same.

O GOD of the spirits of all flesh, hear, I beseech Thee, the humble prayer of Thine afflicted servant, and when the time of my appointed great change shall come, do Thou, O Lord, stand by me to comfort and defend me. Bless me with sincere repentance, strong faith, firm hope, and perfect charity. Let the light of truth direct me, and the power of Thy grace support me. May I die the death of the righteous, and in communion with Thy holy church ; that, casting aside all fear of death, I may depart with joy un-

speakable and full of glory, through Jesus Christ our Saviour. Amen.

PRAYER IN BEHALF OF A PERSON
DANGEROUSLY ILL.

O FATHER of mercies and God of all comfort, in obedience to Thy command we call upon Thee in this our time of trouble. Look with love and compassion upon Thy servant whom Thou hast in Thy wisdom visited with affliction. Teach him to remember that all sickness, pain, and grief, are the fruit of sin. Whatever offences he may have committed against Thee forgive him, and make him heartily sorry for them. Keep him from all repining thoughts, and in remembrance of Thy past loving-kindness help him now to trust in Thy goodness, and to submit to Thy will. Let his soul be supported by faith, hope, and patience, under all the sufferings he may yet endure. Bless the means that are used, and make them effectual, if it be Thy good pleasure, for restoring him to health, that he may again praise Thee in the assembly of Thy people. Unto Thine infinite love in Christ Jesus we commend him. Send Thy good Spirit to be his comforter, and Thy good angels to be his guardians, and sanctify this affliction to his own soul, and to Thy glory for his Redeemer's sake. Amen.

PRAYER.

O LORD, Father of mercies and God of all consolation; have compassion upon us according to the multitude of Thy tender mercies. If at any time Thou shalt see fit to visit us with affliction, losses, or sickness, preserve us in our time of need. Cause us

by faith to see Thy Fatherly hand in Thy chastisement. Make us patient, humble, and resigned; and enable us to bring forth more fruit to Thy glory. And when Thou shalt be pleased to bring us to the borders of the grave, then, O Thou Lord our Saviour, leave us not! Grant to us pardon and peace. When our eyes fail with looking upward, undertake for us. Uphold us with Thy promises; let Thy rod and Thy staff comfort us, and lead us through the valley of the shadow of death to the rest that remaineth for Thy faithful people. Amen.

PRAYER.

O LORD God, Father of mercies, give me, Thy servant, patience in my sorrows, comfort in this my sickness, and restore me to health if it seem good unto Thee, in order to Thy great ends and my own interest. And however Thou shalt determine concerning me in this, yet make my repentance perfect, my passage safe, and my faith strong; that when Thou shalt call my soul from the prison of the body, it may enter into the rest of the sons of God through Jesus Christ. Amen.

PRAYER IN BEHALF OF ONE WHO IS SICK AND SUFFERING.

LORD, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. It becomes us to bless Thy holy name for all the goodness Thou hast made to pass before us in the land of the living. It was Thy fatherly love that gave us our place among Thy rational creatures; during

the helpless years of infancy and of youth Thou wast our guide and defence. In maturer life Thou hast strengthened and sustained us; Thou hast made even the afflictions of life means of good, and amidst the trials that have been appointed for us in this our earthly pilgrimage, Thou hast often wrought for us a great deliverance. For all these instances of Thy loving-kindness we now offer unto Thee our fervent and humble thanks; for Thou hast ever been to us as a Shepherd; and goodness and mercy have followed us all the days of our lives. But blessed above all be Thy name, that this is not the only scene on which we are destined to exist; for we know that in our Father's house there are many mansions, and that all the events of time are but intended to prepare those who submit to Thy will for the eternal happiness of Thy heavenly kingdom. What shall we render unto Thee, O Lord, for all Thy goodness? Our best services are mingled with imperfection. We dare not presume to ask acceptance for any thing that we are able to perform; but for the sake of Thy beloved Son, for the sake of Him who was made man, who suffered for us, and who now appears as our great High Priest in heaven, O merciful Father, hear us, while in this season of affliction, and in this house of suffering, we ask of Thee that mercy and support which Thou hast promised to all that pray in faith. Oh! send forth Thy strengthening and comforting Spirit to dissipate all darkness, fearfulness, and impatience; and whilst Thou art afflicting Thy servants to try their fidelity, send also into their hearts those secret consolations which this world can neither give nor take away. Prepare us all, O our God, for our last trial; and may we habitually believe that the time of our con-

tinuing upon this earth is but short; that we shall soon be called, every one of us, to give an account of our stewardship. May our last hour be full of peace and of good hope towards God; and, falling asleep in the expectation of a blessed resurrection, may we all at last be welcomed with these joyful words, "Well done, good and faithful servants, enter ye into the joy of your Lord." And to Thy name, Father, Son, and Holy Ghost, be ascribed all glory and praise, world without end. Amen.

PRAYER.

O LORD our God, our Creator, Redeemer, and Judge, who hast appointed unto man once to die; dispose us, by Thy good Spirit, to be continually looking forward to our last end. May our loins be girded about, and our lights burning; that at what hour soever our Lord shall come, we may meet Him with joy, and be received by Him into glory everlasting. Amen.
—JOWETT.

PRAYER.

O ETERNAL God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; I give Thee humble thanks that it hath pleased Thee to give us so clear a revelation of life and immortality by Thy Son Jesus Christ; and I most humbly beseech Thee to give me grace, in this my day of trial and probation, to fit myself for the employment of eternity, by weaning my heart from the things of this world, and by setting mine affections on things above, that when I put off this frail body, my soul may be immediately

brought into the blessed society of just men made perfect, and readily join with them in singing praises to Thee for ever and ever, through Jesus Christ our Lord. Amen.

*“ Call upon me in the day of trouble, so will I hear
Thee, and Thou shalt praise me.”*

O GOD, who seest all our weakness and the troubles we labour under, have regard unto the prayer of Thy servant who now implores Thy comfort, Thy direction, and Thy help. Grant that I may suffer like a Christian, and not grieve or repine under this Thy chastisement; may I receive troubles as a punishment due to my past offences, as an exercise of my faith, and patience, and humility; and may I improve all my afflictions to the good of my soul, and to Thy glory. Thou alone knowest what is best for us. Let me never dispute Thy goodness or Thy wisdom, and grant me the comfort of Thy blessed presence and protection, both now and ever, for Jesus Christ's sake. Amen.

BISHOP WILSON'S PRAYER FOR HIS WIFE.

*“ Whom the Lord loveth He chasteneth, and scourgeth
every son whom He receiveth.”*

O MOST merciful Lord, Thy corrections are the effect of Thy love, therefore do Thy faithful servants rejoice in the midst of their sorrows, stedfastly believing that all things shall work together for good to those that fear God and trust in His mercy. For Thou, Lord, dost convince us, by the afflictions Thou bringest on us, that no being in heaven or earth can help us besides Thee; and that the sufferings of this

life are not to be compared to the happiness of the next. This is our faith and confidence, that every good gift cometh from above. Oh! then, grant us Thy Holy Spirit, that our sorrow for our offences, our desire of being reconciled to Thee, our purposes of amendment, may form our souls for the happiness of a better life. Gracious Lord, let it so happen unto this Thy servant visited by Thine hand, that she may take her sickness patiently, and with a perfect submission to Thy will bear whatever Thou shalt be pleased to lay upon her, that the sickness of her body may contribute to the health of her soul; that, being made perfect through sufferings, she may be owned by her blessed Saviour, who through great afflictions entered into glory. Give her grace to know wherein she has offended Thee, that she may truly repent the errors of her past life. And do Thou, O merciful God, for the sake of Jesus Christ, accept of her repentance, and be reconciled to her who has no hope but in Thy mercy, that she may not suffer the pains of sickness without the comforts of grace. Grant, O Lord, that her faith in Thy sight may never be reprov'd, but that she may stedfastly believe the great truths of the Gospel—the promise of pardon and grace to penitent sinners, the promise of eternal life to those that die in the true faith and fear of God—that Jesus Christ is the resurrection and the life, that whosoever believeth in Him, though he were dead, yet shall he live. Increase this knowledge and confirm this faith in Thy servant, that she may be numbered among Thy saints in glory everlasting. Grant this, we beseech Thee, O heavenly Father, through Jesus Christ our Mediator and Redeemer. Amen.

PRAYER TO BE USED WHEN RESTLESS AND SLEEPLESS.

O MOST gracious Father, who neither slumberest nor sleepest, who art about my bed, and knowest all my wants, look in pity and compassion on my sufferings, and refresh my body with rest and sleep; or, if Thou continuest "to hold mine eyes waking," help me, by Thy Holy Spirit, to commune with mine own heart, and so to meditate on Thy mercies in Christ Jesus, that in the midst of all my weariness and pains Thy comforts may refresh my soul. Lord, be merciful unto me; strengthen me upon this bed of sickness; relieve all my infirmities, spiritual and bodily, and at the last bring me to Thine everlasting rest, through our blessed Lord and Saviour Jesus Christ. Amen.

PRAYER.

O ALMIGHTY God, the Father of the spirits of all flesh, whose never-failing providence ordereth all things both in heaven and earth, I desire, in all humility, to resign myself, my soul and body, unto Thee. I acknowledge it to be of Thy bounty alone that I have my being; and I adore Thy mercy and long-suffering for preserving me thus long in the land of the living. My many days and years of health and comfort have been Thy gift; and my deliverances out of the troubles and dangers wherewith I have at any time been visited are owing to Thee alone. Grant me, I beseech Thee, a due sense of my entire dependence upon Thee. Inspire me with that true and heavenly wisdom which may help me to discern aright the reasons, and enable me to answer the ends, of all Thy dealings with me; that

in the dispensations of Thy providence I may submit myself entirely to Thy good pleasure, and glorify God in the day of visitation. And since it is appointed unto all men once to die, and after that the judgment, suffer me not, I pray Thee, to forget that I am a stranger upon earth ; but help me, Lord, so to disengage my heart from things here below, that my hopes and my affections may be unalterably fixed upon that eternal state which Thou hast prepared for them that love Thee. Let the thoughts and expectations of death and judgment be so powerfully present to my soul, that in what hour soever my Lord shall come, I may be found ready to meet Him. O heavenly Father ! grant that I may so pass through things temporal, that I may finally obtain the things eternal, through Jesus Christ my Saviour ; to whom, with Thee and the Holy Spirit, be ascribed all honour and glory, thanksgiving and praise. Amen.

PRAYER FOR PREPARATION FOR DEATH.

O ALMIGHTY and eternal God, the Creator of all things, who hast made my days upon earth as it were a span long, and mine age even as nothing in respect of Thee, give me grace, I humbly beseech Thee, to live under such a constant sense of my mortality, and of the shortness and uncertainty of this present life, that death may never surprise me in an hour when I am not aware ; but being always provided with oil in my lamp, I may be ready, whenever the Bridegroom shall come, to enter with Him into the marriage feast, and may receive a blessing among those who watch and wait for the coming of their Lord ; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

PRAYER IN BEHALF OF A SICK PERSON.

O ALMIGHTY God, the help of all that put their trust in Thee, incline Thine ear to me who desire to make my prayer and supplication in behalf of Thy servant now lying on the bed of sickness. Look upon him with pity and compassion; be gracious unto him according to his need, and the multitude of Thy mercies in Christ Jesus our Lord. In submission to Thy most wise disposal, I implore Thee to abate his illness, to ease his pains, and to restore him in Thy due time to health and strength; but however Thou shalt be pleased to deal with his body, yet let his soul be ever precious in Thy sight. O give him a right discerning of the things which belong to his peace; give him true repentance of all his sins, and a firm reliance on Thy most gracious promises; and grant him that peace which passeth all understanding, through Thy Son our Saviour Jesus Christ. Amen.

PRAYER IN SICKNESS.

EXOD. xxiii. 25.—*Ye shall serve the Lord your God; and I will take away sickness from the midst of thee.*

BLESSED Lord, who hast told us in Thy Holy Word that whom Thou lovest Thou chastenest, and that Thou scourgest every son whom thou receivest, O mercifully grant that all the wise purposes of love which were intended for my soul in this affliction may be fully realised. Grant that, earthly health and strength having failed, I may place more simple confidence in Thee. Be Thou my refuge and strength, a very present help in time of trouble. Thou, O merciful

Lord, hast said, that in all our afflictions Thou art afflicted; may I realise Thy sympathy with me. May the remembrance of Thy sufferings check every murmur, and soothe every pain. Lord, enable me, whether in sickness or in health, to glorify Thy holy name. Do with me what is good in Thy sight. Let patience have her perfect work. If this sickness be unto death, O prepare me for it, that I may depart only to be with Thee. If it be Thy will that I recover, may I rise from a sick bed strong through Thy grace to walk far more closely with my God than ever I have yet done to the end of my life. I offer up every prayer through the merits and intercession of my gracious Redeemer. Amen.—E. BICKERSTETH.

PRAYER IN THE PROSPECT OF TRIALS.

O LORD, we commit unto Thee all our hopes and fears in the prospect of what is before us. Do Thou enable us to wait only on Thee, and to pour out our hearts unto Thee, and not be afraid of evil tidings. Do Thou give unto us a fixed heart, stayed on Thee, and trusting in Thee, and so to possess perfect peace; and at length may we have, in the happy issue of our present fears, fresh and abundant cause to speak good of Thy name, through Jesus our Redeemer. Amen.

PRAYER IN BEHALF OF A SICK CHILD.

BLESSED Lord, who when the nobleman's son was sick at Capernaum, and at the point of death, didst hear his prayer and speak the life-giving words, "Thy son liveth;" who didst also heal the only child of one for whom Thy disciples could do nothing, and didst answer the believing and persevering prayer of

the woman of Canaan for her daughter ; we beseech Thee look upon us in our present affliction, and if it be Thy holy will, remove the present sickness, and recover and raise up our dear child, that we may together praise and bless Thee our only Lord and Saviour ; but give us grace to resign all we are or have unto Thee, and to say from the heart, in everything, the will of the Lord be done. Amen.

PRAYER IN BEHALF OF A SICK SERVANT.

O BLESSED Lord Jesus Christ, who, when the centurion came unto Thee for his sick servant, didst immediately answer, I will come and heal him, we call upon Thee for our sick servant, entreating Thee to heal him (or her). Thou hast all power in heaven and earth ; speak Thou the word only, and our servant shall be healed, our faith strengthened, and our souls have fresh cause to bless Thy saving name. Amen.

PRAYER IN BEHALF OF AN AGED PERSON.

O ALMIGHTY Lord, whose years endure throughout all generations, grant unto this Thy servant, who is going down to the grave, and who looketh for no more good days, but only labour and sorrow in this world, that he may make his peace with Thee before he goes to his long home, from whence there is no returning. O spare him a little, that he may recover his strength before he go hence and be no more seen. Give him grace so to number his days, that he may apply his heart unto wisdom, and that he may be in constant readiness for Thy coming, O Lord, at whatsoever hour it shall please Thee to call him. Grant

this, O Father, through Jesus Christ our blessed Saviour. Amen.

The same.

O LORD God, who hast made the days of man as a span long, and his age even as nothing in respect of Thee, forgive, we beseech Thee, Thy servant all the manifold transgressions which in the long course of his many years he has committed against Thee, and enable him to spend what little of his life yet remains in Thy fear and to Thy glory. Accept, we beseech Thee, his prayers and services, imperfect though they be by reason of the weakness of his body and mind; and, finally, by the grace of Thy Holy Spirit, so strengthen him, that, fighting with all perseverance the good fight of faith, he may continue Thine to the last, and finally be received into the mansions of eternal bliss, through the merits of Jesus Christ our blessed Mediator and Redeemer. Amen.

PRAYER IN BEHALF OF THE SICK OR DYING.

MOST gracious Lord, our only Saviour, in whose hands the souls of all faithful people are lodged till the day of judgment, have mercy on the body and soul of this our suffering fellow-creature; refresh him with the aid of the Spirit of grace and comfort, and supply all his necessities, which can be known only to Thee. Let him dwell in peace, assured of Thy pardon, supported by Thy goodness, absolved by Thy sentence, and saved by Thy mercy; that whenever his soul shall depart from the body it may be received by ministering angels, and committed to Thy custody; and that in the day of Thy coming to

judge the world his body may be raised up with power, to dwell with Thee for ever and ever, through the merits of Jesus Christ our Saviour. Amen.—
BISHOP TAYLOR.

SHORT INTERCESSIONS IN BEHALF OF THE
SICK OR DYING.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; we humbly commend the soul of this Thy servant into Thy hands, as into the hands of a faithful Creator.

THE more the outward man decayeth, strengthen him, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man.

OR else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Amen.

SELECTION OF SACRED POETRY.

“ Watch by the sick; enrich the poor
 With blessings from Thy boundless store.
 Be every mourner's sleep to-night,
 Like infant slumbers, pure and bright.

Come near and bless us when we wake,
 Ere thro' the world our way we take,
 Till in the ocean of Thy love
 We lose ourselves in heaven above.”—KEBLE.

ST. MATT. xi. 28.—*Come unto me, all ye that labour
 and are heavy laden, and I will give you rest.*

WITH tearful eyes I look around,
 Life seems a dark and stormy sea;
 Yet midst the gloom I hear a sound,
 A heavenly whisper, “ Come to me !”

It tells me of a place of rest;
 It tells me where my soul may flee:
 Oh! to the weary, faint, oppressed,
 How sweet the bidding, “ Come to me !”

When the poor heart with anguish learns
 That earthly props resigned must be,
 And from each broken cistern turns,
 It hears the accents, “ Come to me !”

When against sin I strive in vain,
And cannot from its yoke get free ;
Sinking beneath the heavy chain,
The words arrest me, " Come to me ! "

When nature shudders, loth to part
From all I love, enjoy, and see ;
When a faint chill steals o'er my heart,
A sweet voice utters, " Come to me ! "

" Come, for all else must fail and die,
" Earth is no resting-place for thee ;
" Heavenward direct thy weeping eye,
" I am thy portion, ' Come to me ! ' "

Oh, voice of mercy, voice of love !
In conflict, grief, and agony,
Support me, cheer me from above,
And gently whisper, " Come to me ! "

C. E.

PROV. xxv. 4.—*Take away the dross from the silver,
and there shall come forth a vessel for the finer.*

SICKNESS is a school severe,
Where the soul (in childhood here),
Wayward 'neath a milder sway,
Learns to think, and learns to pray ;
Blest and wise its discipline,
There the teacher is divine.

Wert thou thoughtless, led away
By each folly of the day?
Cleaving to the things of earth,
Mindless of thy heavenly birth?
Bless the hour which broke the spell,
Made thee sick to make thee well.

Wert thou selfish, thinking not
On the starving sufferer's lot?
Fed with dainties, gaily dressed,
Wert thou by the poor unblest?
Now for sufferers thou wilt feel,
God has wounded but to heal.

Wert thou fretful, harsh, unkind,
Finding nothing to thy mind?
Though with countless mercies blest,
Never thankful, ne'er at rest?
Sickness comes to purge thy dross,
Prove thy gain, and not thy loss.

Wert thou proud, exalted high,
By affluence, station, ancestry?
Oft with supercilious ken
Glancing at thy fellow men?
God now strips thee, lays thee low,
All thy nothingness to show.

Dwelt thy soul at ease, assured
All was well, and heaven secured?
Didst thou need no better dress
Than thy fancied righteousness?
Sickness comes to probe thy heart,
Comes to show thee what thou art.

Is the one thing needed most,
 That which scarce thy mind has crossed?
 Hast thou earthly science prized,
 But the themes of heaven despised?
 God now warns thee; thus He saith,—
 “Soul, awake! thy sleep is death.”

C. E.

“Thy will be done.”

My God, my Father, while I stray
 Far from my home in life's rough way,
 Oh! teach me from my heart to say,
 “Thy will be done.”

Though dark my path, and sad my lot,
 Let me “be still,” and murmur not;
 Or breathe the prayer divinely taught,
 “Thy will be done.”

What though in lonely grief I sigh
 For friends beloved, no longer nigh;
 Submissive still I would reply,
 “Thy will be done.”

If Thou shouldst call me to resign
 What most I prize—it ne'er was mine—
 I only yield Thee what was Thine;
 “Thy will be done.”

Should pining sickness waste away
 My life in premature decay;
 My Father! still I strive to say,
 “Thy will be done.”

If but my fainting heart be blest
 With Thy sweet Spirit for its guest ;
 My God ! to thee I leave the rest,
 “Thy will be done.”

Renew my will from day to day ;
 Blend it with Thine, and take away
 All that now makes it hard to say,
 “Thy will be done.”

Then, when on earth I breathe no more,
 The prayer half-mixed with tears before,
 I'll sing upon a happier shore,
 “Thy will be done.”

C. E. .

AFFLICTED soul, to Christ draw near,
 Thy Saviour's gracious promise hear ;
 His faithful word declares to thee,
 That “as thy day, thy strength shall be !”

Let not thy heart despond and say,
 How shall I stand this trying day ?
 He has engaged, by firm decree,
 That “as thy day, thy strength shall be !”

Thy faith is weak, thy foes are strong,
 Perhaps the conflict may be long ;
 Yet shall at last thy sorrow flee,
 And “as thy day, thy strength shall be !”

When hov'ring death appears in view,
 Christ's presence shall thy fears subdue ;
 He smiles, and sets thy spirit free,
 For " as thy day, thy strength shall be !"

When in that after-world of rest,
 Where ransom'd souls are fully blest,
 How time in retrospect shall prove,
 The word which told thee " all is love !"

In every storm that either frowns or falls,
 What an asylum has the soul in prayer !
 Prayer ardent, opens heaven ; lets down a stream
 Of glory on the consecrated hour
 Of man in audience with the Deity.

YOUNG.

'Tis when we feel our strength is fled,
 That health we cannot know again ;
 Then, then the tears our lov'd one shed
 Are seen, indeed, with heart-felt pain.

We soon must part, we never may
 Watch in our turn their suffering hours,
 Nor aught of that fond love repay
 Which shed such sweetness over ours ;

But not forgotten, or unknown,
 The slightest trial we can feel,
 By Him who left His Father's throne,
 His people's grief to know and heal.

I wished a flowery path to tread,
And thought 'twould safely lead to heaven ;
A lonely room, a suffering bed,
These for my training-place were given.

Long I resisted, mourned, complained,
Wished any other lot my own ;
Thy purpose, Lord, unchanged remained :
What wisdom planned, love carried on.

Year after year I turned away,
But marred was every scheme I planned ;
Still the same lesson, day by day,
Was placed before me by Thy hand.

At length Thy patient, wondrous love,
Unchanging, tender, pitying, strong,
Availed that stony heart to move,
Which had rebelled, alas ! so long.

Then was I taught by Thee to say,
“ Do with me what to Thee seems best ;
Give, take whate'er Thou wilt away,
Health, comfort, usefulness, or rest :

“ Be my whole life in suffering spent ;
But let me be in suffering Thine ;
Still, O my Lord, I am content,
Thou now hast made Thy pleasure mine.”

C. E.

THE leaves around me falling
Are preaching of decay ;
The hollow winds are calling,
“ Come, pilgrim, come away ! ”
The day, in night declining,
Says, I must too decline ;
The year, its life resigning,
Its lot foreshadows mine.

The light my path surrounding,
The loves to which I cling,
The hopes within me bounding,
The joys that round me wing ;
All melt, like stars of even,
Before the morning's ray,
Pass upward into heaven,
And chide at my delay.

The friends gone there before me
Are calling from on high,
And joyous angels o'er me,
T'empt sweetly to the sky.
“ Why wait,” they say, “ and wither,
'Mid scenes of death and sin ;
O rise to glory hither,
And find true life begin.”

I hear the invitation,
And fain would rise and come,
A sinner to salvation,
An exile to his home ;

But while I here must linger,
 Thus, thus, let all I see
 Point on, with faithful finger,
 To heaven, O Lord, and Thee.

H. F. LYTE.

PRAYER TO THE SAVIOUR.

O HOLY Saviour ! Friend unseen !
 The faint, the weak, on Thee may lean ;
 Help me, throughout life's varying scene,
 By faith to cling to Thee.

Blest with communion so divine,
 Take what Thou wilt ; shall I repine,
 When, as the branches to the vine,
 My soul may cling to Thee ?

Far from her home, fatigued, oppressed,
 Here she has found a place of rest ;
 An exile still, yet not unblest
 While she can cling to Thee.

Without a murmur I dismiss
 My former dreams of earthly bliss ;
 My joy, my consolation this,
 Each hour to cling to Thee.

Oft, when I seem to tread alone
 Some barren waste with thorns o'ergrown,
 A voice of love, in gentlest tone,
 Whispers, " Still cling to me."

Though faith and hope awhile be tried,
 I ask not, need not, aught beside ;
 How safe, how calm, how satisfied
 The souls that cling to Thee !

They fear not life's rough storms to brave,
 Since Thou art near, and strong to save ;
 Nor shudder e'en at death's dark wave,
 Because they cling to Thee.

Blest is my lot whate'er befall :
 What can disturb me, who appal ?
 While as my strength, my rock, my all,—
 Saviour, I cling to Thee !
C. E.

LEAD, Saviour, lead, amid the encircling gloom,
 Lead Thou me on.
 The night is dark, and I am far from home,
 Lead Thou me on.
 Keep Thou my feet, I do not ask to see
 The distant scene—one step enough for me.

I was not ever thus, nor pray'd that Thou
 Should'st lead me on ;
 I loved to choose and see my path, but now
 Lead Thou me on.
 I loved the glare of day, and, spite of fears,
 Pride ruled my will ; remember not past years.

Oh! for that bright and happy land,
Where, far amid the blest,
“The wicked cease from troubling, and
The weary are at rest.”
Where friends are never parted,
Once met around Thy throne ;
And none are broken-hearted,
Since all, with Thee, are one !
Yet oh! till then watch o’er us keep,
While far from Thee away ;
And soothe us, Lord, oft as we weep,
And hear us when we pray.

J. S. MONSELL.

AND thou, too, whosoe’er thou art,
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

LONGFELLOW.

WISH not, dear friends, my pain away—
Wish me a wise and thankful heart,
With God in all my griefs to stay,
Nor from His lov’d correction start.

The dearest offering He can crave,
His portion in our souls to prove ;
What is it to the gift He gave,
The only Son of His dear love ?

In life's long sickness, evermore
Our thoughts are passing to and fro ;
We change our posture o'er and o'er,
But cannot rest, nor cheat our woe.

Were it not better to lie still,
Let Him strike home, and bless the rod ;
Never so safe as when our will
Yields undiscern'd by all but God ?

Thy precious things, whate'er they be,
That haunt and vex thee, heart and brain ;
Look to the cross, and thou shalt see
How thou may'st turn them all to gain.

So wanderers, ever fond and true,
Look homeward through the evening sky,
Without a streak of heaven's soft blue
To aid affection's dreaming eye.

The wanderer seeks his native bower,
And we will look and long for Thee ;
And thank Thee for each trying hour,
Wishing, not struggling, to be free.

KEBLE.

O THOU! from whom all comfort flows,
I lift my heart to Thee ;
In all my trials, conflicts, woes ;
Do Thou remember me !

Though worn with sickness, pain, or grief,
This feeble frame may be,
Firm trust in Thee will bring relief ;
Then, Lord, remember me.

HUMPHREY.

JESUS! my breath is failing, lead me on,
Softly and gently, as my strength can bear ;
Draw me to Thee in closer union,
And for eternal life Thy child prepare.
Let Thy love shine upon my soul, and chase
This mistiness and darkness quite away ;
Till faith discerns her holy resting-place
Distinctly, in the perfect light of day.
Robe me in snowy raiment ; store my heart
With precious jewels from Thy treasury.
This world is not my rest, let me depart,
And let my ransomed soul return to Thee :
Well may I trust Thee, who Thyself hast given
To gain for me the peace and bliss of heaven.
From "The Dove on the Cross."

SAVIOUR ! beneath Thy yoke
 My wayward heart doth pine,
 All unaccustomed to the stroke
 Of love divine :
 Thy chastisements, my God, are hard to bear,
 Thy cross is heavy for frail flesh to wear.

“ Perishing child of clay !
 Thy sighing I have heard ;
 Long have I marked thy evil way,
 How thou hast erred ;
 Yet fear not — by my own most holy name,
 I will shed healing through thy sin-sick frame.”

Praise to Thee, gracious Lord !
 I fain would be at rest ;
 O now fulfil Thy faithful word,
 And make me blest :
 My soul would lay her heavy burden down,
 And take with joyfulness the promised crown.

“ Stay, thou short-sighted child,
 There is much first to do ;
 Thy heart, so long by sin defiled,
 I must renew.
 Thy will must here be taught to bend to mine,
 Or the sweet peace of heaven can ne'er be thine.”

Yea, Lord, but Thou canst soon
 Perfect Thy work in me ;
 Till, like the pure calm summer moon,
 I shine by Thee :
 A moment shine, that all Thy power may trace,
 Then pass in stillness to my heavenly place.

“ Ah, coward soul ! confess
Thou shrinkest from my cure ;
Thou tremblest at the sharp distress
Thou must endure ;
The foes on every hand for war arrayed,
The thorny path in tribulation laid :

“ The process slow of years ;
The discipline of life,
Of outward woes and secret tears,
Sickness and strife ;
The idols taken from thee one by one,
Till thou canst dare to live with me alone.

“ Some gentle souls there are
Who yield unto my love,
Who, ripening fast beneath my care,
I soon remove ;
But thou stiff-necked art, and hard to rule,
Thou must stay longer in affliction’s school.”

My Maker and my King !
Is this Thy love to me ?
O that I had the lightning’s wing
From earth to flee !
How can I bear the heavy weight of woes
Thine indignation on Thy creature throws ?

“ Thou canst not, O my child,
So hear my voice again ;
I will bear all thy anguish wild,
Thy grief—thy pain ;
My arms shall be around thee day by day,
My smile shall cheer thee on thy heavenward way.

"In sickness, I will be
 Watching beside thy bed ;
 In sorrow, thou shalt lean on me
 Thine aching head :
 In every struggle thou shalt conqueror prove,
 Nor death itself shall sever from my love."

O grace, beyond compare !
 O love, most high and pure !
 Saviour begin, no longer spare ;
 I can endure :
 Only vouchsafe Thy grace that I may live
 Unto Thy glory, who canst so forgive.

DREARY and long our course may be,
 But oh, our God ! it leads to Thee ;
 Thou art the light by which we roam,
 Thou art our everlasting home.

Earth and its pain we still may feel,
 But Thou art ever near to heal ;
 Still as our day, our strength shall be,
 For all our cares are borne by Thee.

Thy mighty arm to smooth our way,
 Thy light to turn our night to day ;
 Onward with firmer steps we roam,
 On to our everlasting home.

WHAT though my strength decline,
And health no more return,
I now possess a hope divine
Which bids me not to mourn.

In Christ I have believed,
And through the spotless Lamb
Grace and salvation have received ;
In Him complete I am !

Then come what may to me,
It will, it must be blest ;
Home in the distance I can see,
There I shall be at rest.

And is it grief to me
My journey to commence,
Though long and dark the stages be
Which homeward lead from hence ?

Oh no ! the flesh must shrink
From suffering and unrest ;
But calmly on my home I think,
And even now feel blest.

C. E.

WHEN pining sickness wastes the frame,
Acute disease, or weakening pain ;
When life fast spends her feeble flame,
And all the help of man is vain :

Then, then, to have recourse to God,
 To pray to Him in time of need,
 And feel the balm of Jesus' blood—
 This is to find a Friend indeed.

And such, my soul, thy happy lot—
 Thy Saviour marks thy falt'ring breath,
 Nor will He leave thee—doubt Him not—
 In pain, in sickness, or in death.

Shouldst thou a moment's absence mourn,
 Should some short darkness intervene,
 He'll give thee power till light return,
 To trust Him with the cloud between.

HART.

“ Submitting yourself wholly unto His will.”

O LORD! how happy should we be
 If we could cast our care on Thee,
 If we from self could rest ;
 And feel at heart that One above,
 In perfect wisdom, perfect love,
 Is working for the best.

How far from this our daily life !
 Ever disturbed by anxious strife,
 By sudden, wild alarms ;
 O could we but relinquish all
 Our earthly props, and simply fall
 On Thy Almighty arms.

Could we but kneel and cast our load,
 E'en while we pray, upon our God,
 Then rise with lightened cheer ;
 Sure that the Father, who is nigh
 To still the famish'd ravens' cry,
 Will hear, in that we fear.

We cannot trust Him as we should,
 So chafes fallen nature's restless mood
 To cast its peace away ;
 Yet birds and flow'rets round us preach,
 All, all the present evil teach—
 Sufficient for the day.

Lord, make these faithless hearts of ours
 Such lessons learn from birds and flowers,
 Make them from self to cease ;
 Leave all things to a Father's will,
 And taste, before Him lying still,
 E'en in affliction, peace.

Child's Christian Year.

*“ That we should patiently, and with thanksgiving, bear
 our Heavenly Father's correction.”*

“ Rejoicing in tribulation.”

WHEN summer suns their radiance fling
 O'er every bright and beauteous thing ;
 When, strong in faith, the evil day
 Of pain and grief seems far away ;

When sorrow, soon as felt, is gone,
And smooth the stream of life glides on ;
When duty, cheerful, chosen, free,
Brings her own prompt reward to thee ;
'Tis easy, *then*, my soul to raise
The grateful song of heavenly PRAISE.

But worn and languid, day and night,
To see the same unchanging sight,
To feel the rising morn can bring
Nor health, nor ease upon its wing ;
Nor form of beauty can create,
The languid sense to renovate ;
To look within, and feel the mind
Full charged with blessings for mankind ;
Then, gazing round this little room,
To whisper, " This must be thy doom ;
Here must thou struggle ; here, alone,
Repress tired nature's rising moan :"
O then, my soul, how hard to raise,
In such an hour, the song of PRAISE.

To feel declining, day by day,
Each harsher murmur die away,
And secret springs of joy arise
To lighten up the weary eyes ;
A hand invisible to feel,
Wounding with kind design to heal ;
In every bitter draught to think
Of Him, who learned that cup to drink ;
Again, and oft again to look
In rapture on that blessed Book,
Whose soothing words proclaim to thee
That " as thy day, thy strength shall be :"

Then, with changed heart and stedfast mind,
High heaven before and earth behind,
Thy path of pain again to tread,
Till earth receives thy wearied head :
O blessed lot ! who would not raise,
In life or death, the song of PRAISE ! ”

“ *Open Thine eye of mercy upon this Thy servant.* ”

NOT Thou from us, O Lord, but we
Withdraw ourselves from Thee.

When we are dark and dead,
And Thou art covered with a cloud,
Hanging before Thee like a shroud,
So that our prayer can find no way,
O teach us that we do not say,
“ Where is *Thy* brightness fled ? ”

But that we search and try
What in ourselves has wrought this blame ;
For Thou remainest still the same,
But earth’s own vapours earth may fill
With darkness and thick clouds, while still
The sun is in the sky.

R. C. TRENCH.

CHRIST IS ALL!

JESUS, my Saviour! look on me,
For I am weary and opprest ;
I come to cast my soul on Thee ;
Thou art my *rest*.

Look down on me, for I am weak ;
I feel the toilsome journey's length ;
Thine aid omnipotent I seek ;
Thou art my *strength*.

I am bewildered on my way ;
Dark and tempestuous is the night ;
Oh, shed Thou forth some cheering ray ;
Thou art my *light*.

Why feel I desolate and lone ?
Thy praises should my thoughts employ ;
Thy presence can pour gladness down ;
Thou art my *joy*.

Thou hast on me so much bestowed,
Surely I may relinquish health ;
Thou 'st made me rich, yea, rich t'wards God ;
Thou art my *wealth*.

I hear the storms around me rise,
But when I dread th' impending shock,
My spirit to her refuge flies ;
Thou art my *rock*.

When the accuser flings his darts
I look to Thee—my terrors cease ;
Thy cross a hiding-place imparts ;
Thou art my *peace*.

Vain is all human help for me,
I dare not trust an earthly prop ;
My sole reliance is on Thee ;
Thou art my *hope*.

Full many a conflict must be fought !
But shall I perish ? shall I yield ?
Is that bright motto given for nought ?
Thou art my *shield* !

Standing alone on Jordan's brink,
In that tremendous, latest strife,
Thou wilt not suffer me to sink ;
Thou art my *life*.

Thou wilt my every want supply
E'en to the end, whate'er befall ;
Through life, in death eternally ;
Thou art *my all*.

C. E.

WHEN I consider how my light is spent,
Ere half my days, in this dark world and wide ;
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He return and chide ;

“Doth God exact day-labour, light denied?”

I fondly ask : but patience, to prevent

That murmur, soon replies : “God doth not need

Either men’s work, or His own gifts ; who best

Bear His mild yoke, they serve Him best ; His state

Is kingly : thousands at His bidding speed,

And post o’er land and ocean, without rest ;

They also serve, who only stand and wait.”

MILTON.

ON LEAVING HOME FOR A MILDER CLIMATE.

EXOD. xxxiii. 14.—*My presence shall go with thee,
and I will give thee rest.*

THIS gracious promise, Lord, fulfil,

Now that I leave a home so dear ;

My soul’s sweet home is present still,

If Thou art near.

Beneath Thy wings, if I remain,

My home ! my hiding-place ! my rest !

Sheltered, and safe, and freed from pain,

My soul is blest.

Thy presence fills my mind with peace,

Brightens the thoughts so dark erewhile ;

Bids cares and sad forebodings cease ;

Makes all things smile.

This striking of my pilgrim tent

No longer mournful will appear,

If Thy reviving presence lent

The traveller cheer.

The glorious sun, whose gladdening beams
 Make e'en the face of winter smile,
Now distant and unwarming seems ;
 Nature looks cheerless for awhile.

Heavenward I turn, and then on me
 Shines forth a warm unclouded ray ;
Sun of my soul ! 'tis shed by Thee ;
 I feel no more the wintry day.

Amidst the external gloom, Thy voice
 Speaks words of comfort to my heart ;
'Though weak, though lonely, I rejoice,
 Such gladness does that voice impart.

It tells me of those mansions blest,
 Where Thou a place hast deigned prepare,
Where soon my soul shall sweetly rest,
 Where winter never chills the air.

It tells me of that blissful state,
 Where there shall be no pain, no gloom ;
Bids me a little moment wait,
 'Till Thou shalt come to take me home.

My Saviour ! through Thy love divine,
 Which all has pardoned, all bestowed,
I say e'en now, " All things are mine ;
 I possess all things in my God."

ANTICIPATIONS OF CELESTIAL GLORY.

As some lone captive, on a foreign shore,
Sighs to behold his native land once more,
Counts the dull hours before he breaks his chain,
And greets his loved, his long-lost home again ;

So, bound and fettered to her cell of clay,
The impatient spirit pines to soar away ;
Scorns the vain world for nobler realms above,
And longs to dwell in everlasting love.

In those blessed regions of eternal day,
No painful thorns obstruct the heavenly way ;
No earthly vapours dim the expanding sight,
From the pure blaze of uncreated light.

No grief is there, no tears of sorrow flow,
No bitter memory of a world of woe ;
No ills, no wrongs, immortal joys molest,
The wicked harm not, and the weary rest.

Oh ! might we bid a last adieu to earth,
And fly exulting to ethereal birth ;
Burst the weak bars that hold us prisoners here,
And view the glories of the heavenly sphere.

But first we must abide the general doom,
And bow unto the dark and silent tomb ;
Death, the last foe, must first be overcome,
Ere we can gain the long-desired home.

Oh! may we reach, this mortal conflict past,
 On wings of faith, that glorious state at last;
 Kept by His might, who triumphed o'er the grave,
 And died the just, an unjust world to save.

ISA. xl. 2.—*He shall gather the lambs with His arm,
 and carry them in His bosom.*

GRACIOUS Leader and Defender
 Of Thy flock in earth's dark vale!
 Whose compassions, deep and tender,
 Still flow forth, and never fail;
 To Thy safe and holy keeping
 We our feeble ones commend!
 O'er them watch with eye unsleeping,
 Guide them to their journey's end.

Lord of heaven and earth protect them,
 Maker both of sea and land;
 Comfort, strengthen, and direct them,
 Hold them up with Thy right hand:
 Thou canst raise up friends 'mid strangers,
 Thou all evil canst avert;
 Be their shield in storms and dangers,
 Carrying them through all unhurt.

Saviour! in Thine arms Thou bearest
 Those by sickness feeble made;
 For Thy weakest lambs Thou carest,—
 Such are on Thy bosom laid:

To that rest we now confide them,
Loved ones! through each change beneath,
Let what will on earth betide them,
There they're safe for life or death.

Invalid's Hymn Book.

ON RESIGNATION.

OH thou, whose tongue can well repeat
The Saviour's prayer, nor deem'st deceit
The while is lurking in thy heart,
Pause ere its memory shall depart.
"Thy will be done!" and dost thou find,
In the deep musings of thy mind,
No fear, no hope, no passion there,
Thou couldst not freely from thee tear?
And darest thou call upon thy God
To try thee with His chastening rod;
And round the wide world stedfast look,
And find no ill thou couldst not brook?
See the strong arm of death embrace
The best beloved of all thy race?
See, undeserved, an evil fame
Attaint thy long unsullied name?
Feel slow consuming sickness break
Thy mind, now impotent and weak?
Yet not one murmur: if but one,
Thou must not say, "Thy will be done."

Ps. cxlii. 3.— *When my spirit was overwhelmed within me, then Thou knewest my path.*

MY God ! whose gracious pity I may claim,
 Calling 'Thee "Father," sweet endearing name !
 The sufferings of this weak and weary frame,
 All, all are known to Thee.

From human eyes 'tis better to conceal
 Much that I suffer, much I hourly feel ;
 But, oh ! this thought does tranquillise and heal,
 All, all is known to Thee.

Each secret conflict with indwelling sin ;
 Each sickening fear, " I ne'er the prize shall win ;"
 Each pang from irritation, turmoil, din,
 All, all are known to Thee.

When in the morning unrefreshed I wake,
 Or in the night but little rest can take ;
 This brief appeal submissively I make,
 All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned,
 Each drop that fills my daily cup, Thy hand
 Prescribes for ills none else can understand ;
 All, all is known to Thee.

Nor will the bitter draught distasteful prove,
 While I recall the Son of Thy dear love ;
 The cup 'Thou would'st not for our sakes remove—
 That cup He drank for me.

And welcome, precious, can His Spirit make
 My little drop of suffering for His sake!
 Father! the cup I drink, the path I take,
 All, all are known to Thee.

SUNSET AND SUNRISE.

CONTEMPLATE, when the sun declines,
 Thy death with deep reflection!
 And when again he rising shines,
 The day of resurrection!

COWPER.

LUKE, viii. 52.—*She is not dead, but sleepeth.*

THE baby wept;
 The mother took it from the nurse's arms
 And soothed its grief, and stilled its vain alarms;
 And baby slept.

Again it weeps;
 And God doth take it from the mother's arms,
 From present pain and future unknown harms;
 And baby sleeps.

DR. HIND.

THE BETTER LAND.

“ I HEAR thee speak of a better land,
 Thou callest its children a happy band;
 Mother! oh, where is that radiant shore?
 Shall we not seek it, and weep no more?”

Is it where the flower of the orange blows,
And the fire-flies dance through the myrtle boughs?"
—“Not there, not there, my child!”

“Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or amidst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds on their starry wings,
Bear the rich hues of all glorious things?”
—“Not there, not there, my child!”

“Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?”
—“Not there, not there, my child!”

“Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair,—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
—It is there, it is there, my child!”

MRS. HEMANS.

PART IV.

For the Dying Hour.

“For we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding.”—*1 Chron.* xxix. 15.

“Seeing his days are determined, the number of his months are with Thee ; Thou hast appointed his bounds that he cannot pass.”—*Job*, xiv. 5.

“Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.”—*Eccles.* xii. 6, 7.

SELECTION OF TEXTS FROM HOLY SCRIPTURE.

DEUTERONOMY.

CHAP. XXXI. 6. Be strong, and of a good courage, fear not, nor be afraid. 8. And the Lord, He it is that doth go before thee ; He will be with thee, He will not fail thee, neither forsake thee : fear not, nor be dismayed.

JOB.

XIII. 15. Though He slay me, yet will I trust in Him.

PSALMS.

XVI. 10. For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption. 11. Thou wilt show me the path of life : in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore.

XVII. 15. As for me, I will behold Thy presence in righteousness : and when I awake up after Thy likeness, I shall be satisfied with it.

XXIII. 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ; Thy rod and Thy staff they comfort me.

XXV. 20. O keep my soul, and deliver me.

XXVII. 1. The Lord is my light and my salvation ; whom then shall I fear ? the Lord is the strength of my life ; of whom then shall I be afraid ?

XXXI. 5. Into Thy hands I commend my spirit ; for Thou hast redeemed me, O Lord, Thou God of truth.

XXXVI. 9. For with Thee is the well of life ; and in Thy light shall we see light.

XXXVIII. 21. Forsake me not, O Lord my God ; be not Thou far from me. 22. Haste Thee to help me, O Lord God of my salvation.

XXXIX. 15. O spare me a little, that I may recover my strength before I go hence, and be no more seen.

XLVIII. 13. For this God is our God for ever and ever : He shall be our guide unto death.

XLIX. 15. But God hath delivered my soul from the place of hell ; for He shall receive me.

LXVII. 1. God be merciful unto us, and bless us, and cause His face to shine upon us.

LXIX. 1. Save me, O God, for the waters are come in even unto my soul.

LXXI. 8. Cast me not away in the time of old age ; forsake me not when my strength faileth.

LXXIII. 22. Nevertheless, I am alway by Thee ; for Thou hast holden me by Thy right hand. 23. Thou shalt guide me with Thy counsel, and after receive me into glory. 25. My flesh and my heart faileth ; but God is the strength of my heart and my portion for ever.

LXXXVI. 4. Comfort the soul of Thy servant ; for unto Thee, O Lord, do I lift up my soul.

CXVI. 11. What reward shall I give unto the Lord for all His benefits that He hath done unto me ? 12. I will receive the cup of salvation, and call upon the name of the Lord. 13. I will pay my vows now in the presence of all His people : right dear in the sight of the Lord is the death of His saints.

CXXI. 7. He shall preserve Thy soul.

PROVERBS.

XIV. 32. The righteous hath hope in his death.

XXX. 5. God is a shield unto them that put their trust in Him.

ISAIAH.

XXV. 8. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of His people shall He take away from off all the earth : for the Lord hath spoken it. 9. Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord ; we

have waited for Him, we will be glad and rejoice in His salvation.

XLI. 10. Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness.

LX. 19. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.

HOSEA.

XIII. 14. I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction.

ZECHARIAH.

XIV. 7. But it shall come to pass, that at evening time it shall be light.

ST. MATTHEW.

VIII. 25. Lord, save us : we perish.

X. 28. And fear not them which kill the body, but are not able to kill the soul : but rather fear Him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear ye not, therefore, ye are of more value than many sparrows.

XIV. 30. But when Peter saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. 31. And immediately Jesus

stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

XXV. 21. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

ST. LUKE.

II. 29. Lord, now lettest Thou Thy servant depart in peace, according to Thy word: 30. For mine eyes have seen Thy salvation.

XXIII. 42. Lord, remember me when Thou comest into Thy kingdom. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. 46. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit; and having said thus, He gave up the ghost.

ST. JOHN.

III. 16. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

V. 21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

VI. 40. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day.

X. 27. My sheep hear my voice, and I know them, and they follow me; 28. And I give unto

them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. 30. I and my Father are one.

XII. 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. 25. He that loveth His life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. 27. Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. 28. Father, glorify Thy name.

XIV. 1. Let not your heart be troubled : ye believe in God, believe also in me. 2. In my Father's house are many mansions : if were not so I would have told you. I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also. 19. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.

XVII. 1. These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee : 2. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. 3. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. 4. I have glorified Thee on the earth : I have finished the work which Thou gavest me to do. 5. And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was. 24. Father, I will that they also, whom Thou

hast given me, be with me where I am ; that they may behold my glory, which Thou hast given me : for Thou lovedst me before the foundation of the world. 26. And I have declared unto them Thy name, and will declare it : that the love wherewith Thou hast loved me may be in them, and I in them.

XX. 17. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

ACTS.

VII. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

XIV. 22. Exhort them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

XXIV. 14. So worship I the God of my fathers, believing all things which are written in the law and in the prophets : 15. And have hope toward God, that there shall be a resurrection of the dead, both of the just and the unjust.

ROMANS.

VI. 23. For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

VIII. 11. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall

be revealed in us. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

XIV. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

1 CORINTHIANS.

II. 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

XIII. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

XV. 20. But now is Christ risen from the dead, and become the first-fruits of them that slept. 21. For since by man came death, by man came also the resurrection of the dead. 22. For as in Adam all die, even so in Christ shall all be made alive. 55. O death, where is thy sting? O grave, where is thy victory? 56. The sting of death is sin; and the strength of sin is the law. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 CORINTHIANS.

IV. 16. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; 18. While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

V. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

VI. 2. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation. 9. As unknown, and yet well known ; as dying, and, behold, we live ; as chastened and not killed ; 10. As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things.

PHILIPPIANS.

I. 21. For to me to live is Christ, and to die is gain. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better.

COLOSSIANS.

III. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2. Set your affection on things above, not on things on the earth. 3. For ye are dead, and your life is hid with Christ in God. 4. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

2 TIMOTHY.

I. 12. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day.

IV. 6. For I am now ready to be offered, and the time of my departure is at hand. 7. I have fought a good fight, I have finished my course, I have kept the faith: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. 18. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

HEBREWS.

II. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. 10. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto

glory, to make the Captain of their salvation perfect through sufferings.

IX. 27. It is appointed unto men once to die, but after this the judgment.

X. 35. Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and He that shall come will come, and will not tarry.

XII. 22. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24. And to Jesus the Mediator of the new covenant: 25. See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

XIII. 14. Here have we no continuing city, but we seek one to come.

1 PETER.

V. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

JUDE.

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 24. Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

REVELATION.

I. 17. Fear not; I am the first and the last :
18. I am He that liveth, and was dead ; and, behold,
I am alive for evermore, Amen ; and have the keys of
hell and of death.

II. 10. Be thou faithful unto death, and I will
give thee a crown of life.

XIV. 13. And I heard a voice from heaven
saying unto me, Write, Blessed are the dead which
die in the Lord from henceforth : Yea, saith the Spirit,
that they may rest from their labours ; and their
works do follow them.

XXI. 3. Behold, the tabernacle of God is with
men, and He will dwell with them, and they shall be
His people, and God Himself shall be with them, and
be their God. 4. And God shall wipe away all tears
from their eyes ; and there shall be no more death,
neither sorrow, nor crying, neither shall there be any
more pain : for the former things have passed away.
7. He that overcometh shall inherit all things ; and I
will be his God, and he shall be my son.

XXII. 12. Behold, I come quickly ; and my re-
ward is with me, to give every man according as his
work shall be. 13. I am Alpha and Omega, the
beginning and the end, the first and the last. 20.
He which testifieth these things saith, Surely I come
quickly. Amen. Even so, come, Lord Jesus. 21.
The grace of our Lord Jesus Christ be with you all.
Amen.

SELECTION OF EXTRACTS FROM VARIOUS
AUTHORS.

“O Father of mercies, and God of all comfort; our only help in time of need;”

“Give him stedfast faith in Thy Son Jesus; that his sins may be done away by Thy mercy, and his pardon sealed in heaven, before he go hence.”

“So fit and prepare him that after his departure hence in peace, and in Thy favour, his soul may be received into Thine everlasting kingdom.”

PHILIP. i. 21.—*To die is gain.*

DEATH is a topic which has long been banished by tacit, but universal consent, from every place but the pulpit. From the conversation of the worldly-minded it is naturally and wisely excluded. It is not strange if they who are resolved to live as though they should never die, resolve to exclude a subject, which, if admitted, would write “vanity of vanities” upon every object of their worthless existence; but is it not both unnatural and unaccountable, that we Christians, who profess to have a hope beyond the grave, who profess to look at death but as a brief and transient passage from a world of sin to an existence of purity and peace, should equally banish

it from our thoughts and conversations? If the subject be a sad and cheerless one to ourselves, we fear the difference is this: when they of old spake of death, their faith in Jesus, in His blood, in His promises, was so unbounded, that they looked across the grave to the bright land beyond it, and never saw the fearful chasm; *their* hearts were so closely united to Him who had gone to prepare a place for them, that where He is, there might also His people be, that they thought of nothing but the joys of being with Christ and of beholding His glory. When *we* speak of death, our faith in this same Saviour, who has robbed it of its sting, is so weak, that our thoughts all centre and settle upon the act of death, and the passage of the grave, and make us doubt if we shall ever cross it; or else we are lost in a vague uncertainty of all that is to follow, which robs us of the most delightful anticipations that can cheer the Christian's pilgrimage. Let us, however, *endeavour*, for a while, at least, to cast aside these feelings so unworthy of a Christian's privileges, to imitate the Apostle, and humbly imploring the assistance of the guiding and comforting Spirit of God, take a bright and cheering view of what is too often made a dark and gloomy subject. "To die is gain." The first point which we think may be established by this declaration is, that the gain consequent upon death is an immediate gain; that they who die in the Lord pass at once into a state of existence, which, wherever or whatever it may be, is, according to the calculation of the Apostle, great "gain."

Many declarations of Holy Writ might be adduced to establish this truth, the opposition to which, after having been for centuries laid to rest in the

Church, has in our days been again revived. We believe, and we rejoice to believe, that although the full fruition of God's people will be delayed until the reunited soul and body can participate together, the freed spirit will no sooner leave its poor decaying partner here below, than it will rise on angel wings into the presence of its Redeemer.

If this be the opinion at which we arrive from a careful perusal of the Word, it is still more powerfully corroborated by the testimony of our truly Scriptural Church, who leaves no doubt on the minds of her members when she thus expresses herself in her Funeral Service : " Almighty God, with whom *do* live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh *are* (not, shall be) in joy and felicity." Speaking, as you will observe, in both instances, of a present, not a future blessing. These spirits do *now* live with God ; they are now in joy and felicity. Surely, then, " to die is gain ;" in the first place, because it brings an immediate access of joy, and rest, and happiness, to the departed spirit ; because, though the passage be dark and dreary through which we are called to pass, our sojourn in it is but for a moment, before it opens into the " light which no man may approach." The next point under which we shall consider that " to die is gain," is, that as it is an immediate, so it is also a perfect, an uninterrupted enjoyment. The present life, even the spiritual life of the true believer in the Lord Jesus Christ, is continually mixed with pollution, and tainted with sin. Again, the people of God are even to the end a suffering people. In their families, in their fortunes, in their health, or in

their connexions, there are for ever, while on earth, some marks of the parental rod, some trials even for the dearest of God's children. How widely different will it be when they are removed into the edifice for which they are now preparing! The "rest that remaineth for the people of God" is complete; the joy of which they partake is perfect; the inheritance to which they are called is undefiled and fadeth not away. Lastly, if, as we have seen, "to die is gain," because the happiness which succeeds it is immediate and infinite, still more obviously is it so, because this happiness is eternal. It is, perhaps, in this view of the subject, more than any other, that the gain of death is manifest; it stamps a perpetuity upon all that we have obtained. These are among the gains of death, which, if we be indeed reconciled to God through Jesus Christ, we can, even now, with all our ignorance and imperfection, in some little degree appreciate. And is this the subject on which a Christian should not speak? Is it not rather a subject on which a Christian should find it difficult to cease to speak? Faint and dark as are our views of these blissful realities, who does not delight to linger among them, and to think of the hour when, by a Saviour's love, he may himself be a partaker? Who does not love to contemplate in imagination those who are already there, once the companions, perhaps, of his own pilgrimage on earth, and now rejoicing in the unclouded presence of their God in heaven.—BLUNT.

REV. i. 17, 18.—*Fear not; I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen.*

“I AM He that liveth,” or rather, I am the living One, the first, and the last, without beginning of days or end of years, self-existent, and, therefore, independent of every outward condition, and incapable of change. Christ asserts His supreme divinity as a reason why His disciples should “not fear;” and surely to every Christian mind, the fact that the Son of man, in whom they have trusted as their Saviour, “is the living One,” may well furnish a ground of unshaken confidence, since it assures us that, happen what may, our trust is reposed on one whose existence, and whose power to affect our welfare, cannot be destroyed by any event whatever, and that our interests for eternity are absolutely safe, being placed in His hands. But how much greater ought to be our confidence in Him, and how much sweeter the consolation which His words impart, when He adds, “I *was* dead.” He appears to the Apostle not simply as “the living One,” the self-existent Son of God, but as God manifested in the flesh, the Son of God in human nature, and even in His glorified state, “like unto the Son of man,” whom the beloved disciple had oftentimes seen and followed as the “Man of sorrows, and acquainted with grief.” Let us attempt to conceive the feelings with which that disciple must have looked on his glorified Master; let us remember that he had companioned with Him on earth, that he had leaned on His bosom, and that he knew the sad history of His crucifixion; and we cannot fail to perceive how the mere fact, that the

same Divine Redeemer now stood before him, and spoke with him of the decease which He had accomplished at Jerusalem, must have served to annihilate, in the mind of the Apostle, the fear of death, and to open up to his view such a glorious prospect into the invisible world, as would strip the pathway that led to heaven of its terrors, however dark and dismal it might otherwise be. And to every Christian the words of our Lord, "I was dead," will suggest reflections that should serve to fortify the mind against the fear of dissolution; or, at all events, to rebuke and mitigate the aversion with which it is usually contemplated. Did the Redeemer die—He in whose sympathy and care we are commanded to confide, and to whom we are taught to look, in every hour of danger or distress, for needed succour and consolation? And is it no encouragement to reflect, that He, into whose hands we commit our case, when in the extremity of mortal agony, and when vain is the help of man, has Himself drunk the cup before us, and felt its bitterness; that every inch of that dark valley was trod by Him, and that, from His own experience, He knows what strength and succour we need in that trying hour? Did the Redeemer die—that He might show us an example of suffering affliction with patience, and be to us a pattern of faith and hope in our last extremity? And is there no consolation in the thought, that when we reach the shore of that dark water which divides time and eternity, we can fix our eye on One who, for our sakes, crossed it in triumph before us?

In token of His victory, the Redeemer adds, "I am alive for evermore." The grave received, but it could not retain Him; and while the fact of His

interment may well serve to reconcile us to the peaceful grave, with its loneliness and darkness, since it was embalmed by the presence of our Lord Himself, the fact of His resurrection from the grave should enkindle the bright hope of a glorious morning after that dark night has passed away. For, did the Redeemer arise from the tomb? Then here, at least, is one example of restoration to life after the agony of death was past—one living monument of the immortality of man—one incontestible proof that the same body which died, and the same spirit which departed, may meet again after that fearful separation. Christ hath risen, and in His resurrection we find the ground of an eternal hope. For, if the head be risen, shall not the members of His body rise also? If, as our representative, He hath passed into the heavens, shall not we, in whose name, and for whose behoof He undertook and accomplished His mediatorial work, follow Him in our order and time? Did we die with Him, and shall we not rise with Him? “If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection. “If we be dead with Christ, we believe that we shall also live with Him.” “Because I live, ye shall also live.”—D. BUCHANAN.

REV. i. 17, 18.—*Fear not; I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

WHAT comfort may we not derive from this text in our dying hour? For, hath the Redeemer the keys of death? then, He presides over that dark passage which leads from this world to the next; His power does not terminate with our present life; it extends

from the world which is smiling in the cheerful light of day to that mysterious passage which lies amidst the sepulchres of the dead, and which to our imperfect vision is shrouded in impenetrable darkness; and what renders that scene still more awful is, that we die alone—alone we enter on the dark valley. Friends and family may stand around our couch, and watch the progress of dissolution, but they cannot accompany us, neither are they sensible of what we feel, nor able in any way to help or deliver us. The spirit departs alone; and in that awful hour of separation from human fellowship—in that solitude of death, when placed on the verge of the invisible world, we know that all behind must be forsaken, and are ignorant of what may meet us as we advance: oh! how consolatory to reflect, that death itself is subject to the Redeemer's power; that He watches over the dissolution of His people, and keeps His eye, not only on the busy scenes of life, but also on the secret mysteries of death. Yes, "precious in the sight of the Lord is the death of His saints."—D. BUCHANAN.

2 COR. V. 6-8.—*Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

THAT "the souls of believers are made perfect at death," is one of those delightful doctrines which Scripture clearly teaches, and of which a revelation from God alone could give us full assurance. That the soul is not destroyed when the body is dissolved; that it survives the wreck and decay of our physical

frame ; that our rational and moral faculties are neither benumbed into a state of insensibility, nor suspended in their exercise by that solemn event which terminates our connexion with the present world ; but, on the contrary, are freed from every encumbrance by which their exercise had here been cramped or interrupted, and translated into a state wherein they shall continue to expand, and act with greater vigour than before : these are some of the sublimest truths of Scripture, and they open to us a prospect which has no limit, the prospect of an eternal existence, a never-dying consciousness, which, as it feeds an everlasting hope respecting the future, so it should teach us now to entertain a reverence for ourselves, as beings over whom death itself shall have no permanent power. It is true, we must submit to that humiliating method of departing out of this world which God has imposed as the wages of sin. The body is dissolved, and decays, and it must be interred in the dark and lonesome grave, but our nobler nature survives. Looking on the agonies of dissolving nature, or on the dreary stillness which succeeds, we might have supposed that here was a final period of conscious existence, that all was over with the busy, active, and restless spirit which for years had fluttered amidst the cares or pleasures of the world ; but that spirit is not dead, it is departed, and will appear again on another scene.—
D. BUCHANAN.

AN ADDRESS TO THE DYING.

THAT you may be the more at leisure, and the better prepared for death, enter into some serious review of your own state, and endeavour to put your soul

into as fit a posture as possible for your solemn appearance before God. For a solemn thing indeed it is to go into His immediate presence, to stand before Him, not as a suppliant at the throne of grace, but at His bar as a separate spirit, whose time of probation is over, and whose eternal state is to be immediately determined. Renew your humiliation before God for the imperfections of your life, though it has in the main been devoted to His service. Renew your application to the mercies of God as promised in the covenant of grace, and to the blood of Christ as the blessed channel in which they flow. Resign yourself entirely to the divine disposal, as willing to serve God either in this world or the other, as He shall see fit. And sensible of your sinfulness on the one hand, and of the divine wisdom and goodness on the other, summon up all the fortitude of your soul to bear as well as you can whatever His afflicting hand may further lay upon you, and to receive the last stroke of it as one who would maintain the most entire subjection to the great and good Father of spirits. Whatever you suffer, endeavour to show yourself an example of patience, and since it has so little more to do, let it close the scene nobly. Let there not be a murmuring word; watch against every repining thought, and when you feel anything of that kind arising, look by faith upon a dying Saviour, and ask your own heart, Was not His cross much more painful than the bed on which I lie? Was not His situation among His enemies infinitely more terrible than mine amidst the tenderness and care of many affectionate friends? Let, then, the remembrance of His sufferings be a means to sweeten yours; let it cause you to rejoice when you are

called to bear the cross for a little while, before you wear the crown; count it all joy that you have an opportunity yet once more of honouring God by your patience, which is now acting its last part, and will in a few days, perhaps in a few hours, be superseded by complete and everlasting blessedness. I will now, in conclusion, only add the words of the Apostle: "Tribulation worketh patience; and patience experience; and experience hope; even a hope that maketh not ashamed, while the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us."—DODDRIDGE.

ENCOURAGEMENT TO THE DYING.

How little is death to be dreaded by a believer, since it will bring the soul to the full possession of its hidden life in heaven! It is a dark valley that divides between this world and the next, but it is all a region of light and blessedness beyond it. We are now borderers on the eternal world, and we know but little of that invisible country. Approaching death opens the gates to us, and yet how we shrink backward when that glorious unknown city is opening upon us! and are ready to beg and pray that the gates might be closed again: "Oh! for a little more time, a little longer continuance in this lower visible world!" This is the language of the fearful believer; but it is better to have our Christian courage wrought up and to say, "Open wide, ye everlasting doors, that we may enter into the place where the King of Glory is!" There shall we see God, the great Unknown, and rejoice in His overflowing love. We shall see Him, not as we do on earth, darkly

through the glass of ordinances ; but inferior spirits shall converse with the supreme Spirit, as bodies do with bodies ; that is, face to face (1 Cor. xiii. 12). There shall we behold Christ our Lord in the character of Mediator, in the glory of His kingdom, and the all-sufficiency of His Godhead, and we shall be for ever with Him. There shall we see millions of blessed spirits, who have lived the same hidden life as we do, and passed through this world with the same attending difficulties, and sorrows, and the same assistances. They were unknown, as we are, while they dwelt in the flesh, but they appear all glorious and well known in the world of spirits, and exult in open and immortal light. We shall see them, and we shall triumph with them in that day ; we shall learn their language and taste their joys ; we shall be partakers of the same glory which "Christ our life" shall diffuse around Him on the blessed inhabitants of that intellectual world. The Christian, on earth, is like the rough diamond among the common pebbles of the shore ; in the resurrection-day the diamond is cut and polished, and set in a tablet of gold. All that inward worth and lustre of holiness and grace which are now hidden shall then be visible and public before the eyes of the whole creation, in the day when the Lord makes up His jewels (Mal. iii. 17).—ISAAC WATTS.

THE GOOD CHRISTIAN COMFORTED IN DEATH.

ST. JOHN informs us, that he heard a solemn voice from heaven, saying unto him, "Write," note it down as a thing worthy to be had in perpetual remembrance, that "Blessed are the dead which die in the Lord, from henceforth." But why from henceforth? why

from that period only? Were not all those who died in the Lord blessed in all times, and from every period? Without doubt they were. What, then, does this "henceforth" imply? Commentators and critics are much divided. But my own opinion is, that it is designed to inform us a very important truth, namely, that those who die in the Lord, "enter into an immediate state of blessedness." I would, therefore, read it, "Write *immediately*, Blessed are the dead who die in the Lord;" or, the dead who die in the Lord are blessed immediately: "Yea," saith the Spirit, confirming this great truth, "that they may enter into that state of glorious rest which God hath provided, and which remaineth for His people:" and He adds, "Their works do follow them." So that in these words (the signification of which is so important and consolatory, that our Church hath appointed them for perpetual use in her Burial Service), we are taught that death, so far from being an evil, is to the believer in Christ, *those who die in His faith and fear*, the greatest possible happiness; since it immediately conveys such, from a state of trial and labour, to a state of blessedness, rest, and reward. . . . Those only can *die* in the faith and fear of Christ their Saviour, who have *lived* in His faith and fear, in humble submission to His will, and dutiful subjection to His laws. For, indeed, there is but little hope that they should die in the Lord who have never lived in the Lord; that they should die happy, who have never lived holily. But they who have so lived, blessed shall they die: they shall rest from their labours, and their works shall follow them; they shall rest a happy, glorious, everlasting rest, from sin, from sorrow, and from death; they shall rest in everlasting peace with

God ; He Himself will be their God, will wipe away all tears from their eyes ; and never more shall they know fear, or sorrow, or crying, or pain. "Their works shall follow them ;" and however imperfect, yet, through the love and grace of their Saviour, shall find an exceeding great reward, and be had in eternal remembrance.—BISHOP DODD.

ENCOURAGEMENT TO THE DYING.

YES, it is most awful to meet death, because death is the "wages of sin," and to meet that last judgment with nothing to offer in return but the very thing which has brought the punishment—sin itself. "By one man sin entered into the world, and death by sin ; and so death passed upon all men." But is there no other way of looking on death ? Yes, there is. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "He hath overcome the sharpness of death, and opened the kingdom of heaven to all believers." And He who is our Judge is also our Saviour. "His name shall be called JESUS, for He shall save His people from their sins." He has said, "O death, I will be thy plague," "I have ransomed thee from the power of death." "O death, where is thy sting ? O grave, where is thy victory ?" "Fear not, for I am with thee." He has passed through death. "He tasted death for every man ;" He has redeemed it from its loneliness ; from henceforth no one can go down into death alone, for even there shall "Thy hand lead me, and Thy right hand shall uphold me." "He is near that justifieth thee." He is the companion of every one whom He calls into the dark valley. "Yea, though

I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me." All the weariness and languor of dying, all its unutterable pains, all its exceeding vagueness, all its fears and temptations, all its darkness and dreariness, He passed through. He knows every step of the way, and He comes to fetch each one Himself. He "carries them on His shoulders rejoicing." It is a "land that no one passeth through;" a way in which no one can truly help another; yet He who has gone every step of the way knows the way Himself, and He will conduct each child of His safely through it. Fear not to go down with Him into the dark river; it may prove boisterous for a season; the waves may threaten to drown you; but fear not, He is with you; "He will hold you by your right hand, saying unto you, Fear not." Whatever weakness you may be called to pass through, He will be the "strength of your heart;" the Almighty Lord will be with you and strengthen you. You will never know the fulness of His strength, until you know your utmost weakness; then shall His "strength be made perfect in your weakness." The way is very short, shorter than you can imagine, until you reach the end. You will surely find that a "highway shall be there," for He with whom, and in whom, you walk, is the "Way." Walk in that way, and in a little while you shall "come to Zion with songs, and everlasting joy and gladness, and sorrow and sighing shall flee away." You shall be "delivered from the burden of the flesh," and be in "joy and felicity" for ever. "And God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall

there be any more pain : for the former things have passed away."

THE Christian looks at death as the prelude of eternity. "That which thou sowest is not quickened unless it die." In this beautiful similitude we find even the appearance of death disarmed of its terror. The seed is thrown into the ground ; it is hidden from our sight ; but by and by we are surprised to see the tender blade ; it has assumed a new form of existence, and though visited by the wintry blast, though again concealed from our sight by the hoar frost and snow, it is preserved and prepared, by this long night of comparative inactivity, for future fertility and beauty. "We all do fade as a leaf." We pass the summer of life, and when visited by the autumnal gale we wither, droop, and fall away from our earthly connexions. But this is not the termination of existence ; for as the leaf falls, and undergoes decay, it is prepared to assume new forms of existence, and destined soon again to appear with increased beauty : so man, when he drops into the grave, is undergoing that change which will prepare him for existence in a heavenly world. But though the Christian cannot explore the wintry sleep of death, yet he knows and feels that this last closing scene of existence is but preparatory to brighter prospects. The immortal spirit still exists ; and though the body slumbers in the tomb, yet, when the night of death is past, it will be raised incorruptible ; it will be reunited to its kindred spirit ; it will be received into heaven ; all the faculties and affections of the soul will be purified and enlarged, and its happiness completed. "Blessed are the dead which die in the Lord : they rest from

their labours, and their works do follow them. May I die the death of the righteous, and may my latter end be like his."—W. NEWNHAM.

ON THE FEAR OF DEATH.

THOU fearest death! Thou wert not a man if thou didst not so: the holiest, the wisest, the strongest, that ever were, have done no less. Thou mayest hear the man after God's own heart say, "The sorrows of death compassed me" (Ps. cxvi. 3). . . . Thou fearest, as a man; I cannot blame thee: but thou must overcome thy fear, as a Christian; which thou shalt do, if, from the terrible aspect of the messenger, thou shalt cast thine eyes upon the gracious and amiable face of the God that sends him. David shows the way: "The snares of death prevented me: in my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even unto His ears" (Ps. xviii. 5, 6). "Lo, He that is our God, is the God of salvation: and unto God the Lord belong the issues of death" (Ps. lxxviii. 20). . . . Thou art afraid of death. Acquaint thyself with him more, and thou shalt fear him less. Thou must shortly dwell with him for a long time: for "the days of darkness are many" (Eccles. ii. 8). . . . It is but a departing, which thou callest death. See how God Himself styles it to the Father of the Faithful: "Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age" (Gen. xv. 15): and of his grandchild, Israel, the Spirit of God says, "When Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost,

and was gathered unto his people" (Gen. xlix. 33). So, dying is no other than going to our fathers, and gathering to our people; with whom we shall live in that other and better world, and with whom we shall reappear glorious. Let but thy faith represent death to thee in this shape, and he shall not appear so formidable. Do but mark in what familiar terms it pleased God to confer with His servant Moses concerning his death: "Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab; and behold the land of Canaan, which I give unto the children of Israel for a possession: and *die in the mount whither thou goest up, and be gathered to thy people*; as Aaron thy brother died in Mount Hor, and was gathered to his people" (Deut. xxxii. 49, 50). So, it is no more than—Go up and die. Should it have been but to go a day's journey in the wilderness to sacrifice, it could have been no otherwise expressed; or, as if it were all one to go up to Sinai to meet with God, and to go up to Nebo and die. Neither is it otherwise with us: only the difference is, that Moses must first see the land of promise, and then die; whereas, we first die, and then see the promised land. . . . Thou art troubled with the fear of death. What reason hast thou to be afflicted with that which is the common condition of mankind? Remember the words of Joshua, the victorious leader of God's people: "Behold this day," saith he, "I am going the way of all the earth" (Josh. xxiii. 14). If all the earth go this way, couldst thou be so fond as to think there should be a by-path left for thee, wherein thou mayest tread alone? . . . "Fear not," then, "the sentence of death: remember them that have been before thee, and that come after; for

this is the sentence of the Lord over all flesh" (Eccles. xii. 3).—JEREMY TAYLOR.

ON THE FEAR OF DEATH.

1 Cor. iii.—21. *All things are yours; 22. Whether the world, or life, or death, or things present, or things to come; all are yours; 23. And ye are Christ's; and Christ is God's.*

ARE there any among you disposed to add, "It is true, for I believe my Redeemer's promise: things present and things to come, however threatening and disastrous, are, and by the wonderful workings of His providence and grace, shall be, my own. But there is yet one enemy I dare not face; there is one hour from which my faithless heart yet shrinks; that hour is the hour which shall for ever call me hence." That enemy is death. Be of good courage, He who came expressly to destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage, hath not failed to speak to our very weaknesses and fears on this deeply interesting subject. He tells us distinctly, by the mouth of His holy Apostle, that "even death is ours;" ours, not indeed to escape from, for that would be a cowardly wish, but ours to meet, ours to oppose, and ours to conquer, in the strength and through the merits of our Redeemer. Yes, the time must come, when what has happened to all must happen to you; when the dust shall return to the earth as it was, and the spirit shall return to God who gave it. What is not the assurance worth which can stand against that hour? which shall produce calm, when all around are agitated; render you peaceful, when all around are

anxious; and enable you to say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day?" "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." Thus, through the grace of your conquering Redeemer, death will be yours, its terrors quelled, its power for ever broken. "All are yours:" grace, which the world cannot take away; peace, which the world cannot understand; promises, which the world cannot appreciate, "all are yours." Let us, then, look upon life, with all its trials, but as a season of preparation for joys which shall never end; and death, with all its agonies, but as the gate through which we shall pass from our prison to our palace; and things to come, with all their blessedness, shall be our purchased portion, our enduring inheritance, when things present shall have passed away for ever.

DEATH BUT A SLEEP.

THOU art afraid of death. When thou art weary of thy day's labour, art thou afraid of rest? Hear what thy Saviour, who is the Lord of life, esteems of death; "Our friend Lazarus sleepeth" (John, xi. 11); and of Jairus's daughter; "The maid is not dead, but sleepeth" (Matt. ix. 34; Luke, viii. 53). Neither useth the Spirit of God any other language concerning His servants under the Old Testament; "How shall I sleep in the dust?" saith holy Job (ch. vii. 21); and of David, "When thy days be fulfilled, and thou shalt sleep with thy fathers" (2 Sam. vii. 12). Nor yet under the New: "For this cause, many are weak and sickly among you, and many sleep," saith the Apostle (1 Cor. xi. 30). God says, death is no other than

sleep itself; a sleep both sure and sweet. When thou liest down at night to thy repose, thou canst not be so certain to awake again in the morning; as, when thou layest thyself down in death, thou art sure to wake in the morning of the resurrection. Thy body shall rest quietly in the place of silence (Ps. xciv. 17), free from all inward and outward disturbances: while, in the mean time, thy soul shall rest in joy and blessedness. But, oh! the sweet and heavenly expression of our last rest, and the issue of our happy resuscitation, which the Apostle hath laid forth for the consolation of His mournful Thessalonians; "For, if we believe," saith he, "that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him." Then why are we troubled with death, when we believe that Jesus died? and what a triumph is this over death, that the same Jesus, who died, rose again! and what a comfort it is that the same Jesus who arose, shall both come again and bring all His with Him in glory! and, lastly, that all these which die in the faith, do sleep in Jesus! Thou thoughtest, perhaps, of sleeping in the bed of the grave; and there, indeed, is rest: but he tells thee of sleeping in Jesus; and there is immortality and blessedness. O blessed Jesus! in Thy presence is the fulness of joy, and at Thy right hand are pleasures for evermore. Thou art afraid of the pangs of death. There are those that have died without any great sense of pain; some we have known to have yielded up their souls without so much as a groan; and how knowest thou what measure God hath allotted to thee? Our death is a sea-voyage (so the Apostle expresses it, "I desire to launch forth,") wherein some find a rough and tempestuous passage;

others, calm and smooth: such thine may prove. But if thy God have determined otherwise, look unto Jesus the author and finisher of our faith (Heb. xii. 2), the Son of God, the Lord of glory. See what agonies He endured in His death for thee. Consider the shame and the pain of the cross for thy sake. Say whether thy sufferings can be comparable to His. Walk on courageously in the steps wherein thy God and Saviour hath trod before thee; and remember, that if we suffer with Him, we shall also reign together with Him (2 Tim. ii. 12).—BISHOP HALL.

ON THE FEAR OF DEATH.

You complain that you fear death; besides the pain, nature shrinks at the thought of parting. If you would learn the remedy, know the cause, for that you are ignorant and faithless. Your fear is from doubt, and your doubt from unbelief; and whence is our unbelief, but chiefly from ignorance? You know not what good is elsewhere; you believe not your part in it. Get once true knowledge and true faith, your fear shall vanish alone. Assurance of heavenly things makes us willing to part with earthly; he cannot contemn this life that knows not the other; if you would despise earth, therefore think of heaven; if you would have death easy, think of the glorious life that follows it. Certainly, if we can endure pain for health, much more shall we abide a few pangs for glory. Lo, Christ hath triumphed over death. It is enough to us that Christ died; neither would He have died, but that we might die with safety and pleasure. Have we been at so many graves, and so often seen ourselves die in our friends, and do we shrink when our course cometh? Imagine you alone were ex-

empted from the common law of mankind, or were condemned to Methuselah's age; assure yourself death is not now so fearful as your life would then be wearisome. Think not so much what death is, as from whom he comes, and for what. We receive even homely messengers from great persons, not without respect to their masters; and what matters it who he be, so he bring us good news? What news can be better than this, that God sends for you to take possession of a kingdom? Let them fear death which know Him not. We know whither we are going, and whom we have believed. Let us pass on cheerfully through these dark and gloomy gates unto our glory.
—BISHOP HALL.

MEDITATION ON DEATH.

AND now that thou hast thought of that future life that awaits thee, what can fit thee better than to think of the way; and though the forepart of the way to heaven be a good life, the latter and more immediate is death. Shall I call it the way or the gate of life? Sure I am, that by it only we pass into that blessedness which cannot be thought of enough. What, then, is this death, but the separation of two great and old friends till they meet again? Our payment of our first debt to nature; the sleep of the body, and the awakening of the soul? Dost thou fear death? Is it a name that troubles thee? What if men would call sleep death? Wouldst thou be afraid to close thine eyes? It is but a parting which we call death; as two friends, when they have led each other on the way, shake hands till they return from their journey. He that is the Lord of life, and tried what it was to die, hath proclaimed them blessed

that die in the Lord. Those are blessed, I know, that live in Him, but they rest not from their labours; toil and sorrow are between them and a perfect enjoying of that blessedness which they now possess only in hope; when death hath added rest, their happiness is finished.—BISHOP HALL.

ON DEATH.

ECCLES. xii. 7.—*Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.*

You observe here a marked distinction in the account of the body and the soul; the body is dissolved and mingled with the earth from which it was taken; the spirit lives and returns to the living God who gave it. There is no sleep of the soul. The moment it is unclothed by the putting off the body, that moment it appears before the God of the spirits of all flesh (2 Cor. v. 4-6). The Apostle's statement is decisive; he speaks of his "desire to depart and be with Christ, which," he says, "is far better;" far better than living on earth, even though he could say, "to me to live is Christ," and amidst all the scenes of usefulness and the spiritual joys which he had here below. When God breathed into man's nostrils the breath of life, he received a living soul, an immaterial and immortal spirit, which shall never cease to exist. Here is the true grandeur of man. It is not the king's palace, or the king's throne; it is not earthly wisdom, or talents, or riches, that constitute man's nobility and glory. Every babe in its mother's arms, every peasant in his cottage of clay, every poor heathen idolater, every savage roaming through the woods, has

lodged in his bosom that which is of more value than worlds upon worlds—even an immortal soul. He has that within which is indestructible and imperishable. You cannot put a period to its existence; men may “kill the body, but after that they have no more that they can do;” they cannot destroy the soul. Your soul lives, and shall live for ever. Mark, then, the course of the soul after death. Immediately on the death of the body the soul appears before God, solitary, unaccompanied by any earthly attendants; the master without his servant, and the servant without his master; the husband without his wife, and the wife without the husband; the parent without the child, and the child without the parent. Alone, and at the gate of death, stripped of all earthly titles and distinctions, and bared of all riches, tenements, and possessions, just as “we brought nothing into this world, and it is certain we can carry nothing out” (1 Tim. vi. 7): so by itself the spirit enters the eternal world, and sees God face to face. God, that has been so little in man’s thoughts, now appears to the soul in all His unutterable purity, and majesty, and glory. God is now everything to the soul: all other beings are lost in the brightness of His presence; and now first man beholds Him as He is—so holy, that He charges the angels with folly; so pure, that the heavens are not clean in His sight; so bright, that the eye of the believer gazes with unceasing delight on His beauty (Ps. xxvii. 4; Isa. xxxiii. 7). When spirits thus return to God, an immediate separation takes place, deciding their condition for ever. There are two, and but two, distinct abodes for the spirit in the regions of the departed—abodes in which each must dwell till the general resurrection of all flesh at

the last day. There is the abode of the lost : these are " the spirits in prison " (1 Pet. iii. 19) ; there are the angels that sinned, " cast down into hell, and to be reserved unto judgment " (2 Pet. ii. 4). There is, however, blessed for ever be our God, another abode, the abode of the righteous, in which their spirits dwell till their bodies shall be raised from the grave. On leaving their bodies, their spirits are received and are welcomed by the Lord Jesus our Saviour ; Him they at length behold ; they see His glory which He had with the Father before the world was ; they have sweet access to God as a loving Father, and full communion with Him ; they dwell in joyful hope of the resurrection, amid the innumerable company of angels and the spirits of just men with Christ. Thus Stephen prays : " Lord Jesus, receive my spirit ; " thus Paul desired to " be present with the Lord : " thus Lazarus was " carried by the angels into Abraham's bosom : " and thus the penitent thief was assured, " To-day shalt thou be with me in paradise. " In those blessed regions they " sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, " far from every sorrow and temptation, from every fear and anxiety, from every want and every care, they rejoice in the Saviour's presence and love, waiting for the accomplishment of the number of God's elect, and the final triumph of the resurrection-day, and the consummation of bliss, both in body and soul.—E. BICKERSTETH.

LEARN the blessedness of death to the believer. In truth, in the evil sense, the believer never dies. Our Saviour Christ says, " Whosoever liveth and believeth in me shall never die " (John, ii. 26). " If a man

keep my saying he shall never see death." All that is evil in death, is by Christ so removed, that the believer may say, "Though I walk through the valley of the shadow of death, I will fear no evil." As it regards the body, if it be for a moment an enemy, it is the last enemy, and will assuredly at length be destroyed. Christ has also the keys of death, and can, and does, set at liberty all its captives. And as it regards the soul, death is our best friend; *it is equally with life itself numbered among the Christian privileges*—"Whether life, or death, all are yours"—it is a dark door, "The shadow of death;" but the darkness is on this side, and not on the other; when it opens, it introduces us to light, and life, and glory, and shuts out for ever all darkness and misery. It is the end of trial and temptation: no more conflicts nor warfare; no more sins nor sorrows can harass and injure the happy believer. He is shut in by death from the world of death, and brought by this his best enemy safe into the mansions of endless life. The Scriptures lift up the veil that hides the eternal world, and show us the angels waiting round the pillow of the dying believer, longing to have another happy spirit added to them. The Scriptures show the Christian, that to him this is the land of darkness and tears; and the unseen world, the true land of light and joy: "In Thy presence is fulness of joy." May we have but a good hope through grace of this happiness, and we shall long, not for life, but for death (Philip. i. 23), and say with David, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Ps. xlii. 2.)—
BICKERSTETH.

WHEN the Christian wife, or mother, watches in faith and patience beside the sick bed of a beloved husband, or a dying child, is it nothing to know, and to experience, that there is always present One who is "touched with a feeling of our infirmities," who has declared, "in all their affliction, I am afflicted," and who will not leave you, who will watch with you, through those hours of lonely darkness, and give you strength for the most arduous duties, and peace under the most afflictive and trying visitations? And at last, when the days of personal trial shall come, as come they must, to the youngest, the healthiest, the strongest among us, or ever the silver cord be loosed, or the golden bowl be broken, and the spirit return unto God who gave it," who can tell how great and blessed will be the consolation which this high truth and attribute of our God shall bestow? At such an hour, perhaps, the memory of many an infirmity and sin, of which we now enjoy every hope that it is pardoned, will be forced back upon the conscience by the great accuser of the brethren, who is then almost invariably present, striving to torment, where he cannot destroy. How comforting will the feeling be, that He also is with us, who has set His foot, as conqueror, upon the serpent's head, and who has said, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins;" "There is no condemnation to them that are in Christ Jesus." You may be, for many are at such an hour, unable to join together two words of connected prayer, or to give utterance to one holy aspiration; then, again, how blessed is the fact that He is present, even Jesus the Mediator, "who ever liveth to make intercession for you," and will pray for you when you cannot

utter one syllable of prayer for yourself. And when all is over, and the fainting heart, and the closing eye too plainly tell that the last struggle is ending, the last victory to be won, words cannot, for words never yet described the blessedness, at such a time, of an ever-present Creator, Redeemer, and Sanctifier, who has said, "My rod and my staff shall comfort thee," and when thy heart and thy flesh faileth, "I am the strength of thy heart, and thy portion for ever." Be assured that the Christian's highest solace here will also be his highest joy throughout the ages of eternity, the abiding presence of his God, for it is this which alone can constitute heaven. "I go to prepare a place for you, that where I am, there ye may be also."

ONE certain trial awaits us all, and in this all are equal. The hour of death must come upon every individual. A fearful hour; when the soul is about to leave this world, and all that is known and dear to it, and to enter on a strange country; and when illness makes the body weak, and less able to stand up against a man's own fears, and the grief of surrounding friends. A fearful hour; when the present feeling is the feeling of pain and misery; and the next step will lead to the throne of God, when we shall be called to give account of our works, and to "receive according to the things done in the body." This, then, is the hour, when every man who has the faculty of thought must stand in need of comfort; and the Lord Jesus affords that comfort to the sincere Christian. He whispers, "It is I; be not afraid." You could not be summoned from the world, except as I see fit; your pain, your illness, is a messenger

from me. I have witnessed your faith, and heard your earnest prayers ; and now I call you out of this world of trial to inherit the kingdom prepared for all who trust in me ; that where I am, you may be also. Be not afraid. It is I who shall preside at the judgment-seat ; God will “ judge the world by that man whom He hath ordained ; ” “ and whosoever shall confess me before men, him will I also confess before my Father which is in heaven.” Such is the support which Christ furnishes to all His faithful servants in the day of their trials. Under His protection sorrow loses its bitterness, and death is disarmed of its sting.
—ARCHBISHOP SUMNER.

WHATEVER our portion in life, one great extremity at least—the hour of approaching death—is certainly to be passed through. What shall then support us ? Prayer. Prayer, with our blessed Lord, was the refuge from the storm. Almost every word He uttered was prayer ; the most earnest, urgent, repeated, continued, proceeding from the recesses of the soul. Prayer for deliverance, for strength ; above all, for resignation.—PALEY.

MATT. 'XXV. 6, 7.—*And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose and trimmed their lamps.*

THE bridegroom cometh when death comes. This is the time for which they were to be ready. Then it was to be seen whether they were in a state of preparation ; able to meet the eye and answer the expectations of their Lord, who looked to find them in order for His reception. And now appears the difference

between the foolish and the wise. Those who have "kept the faith" of the Son of God meet the approach of death without dismay; it does not take them by surprise; they have provided for it; they have lived for it. Certainly it is to them, as it is to all, a serious, and perhaps an awful change; but they arise and trim their lamps; they examine their hearts, and find them relying for acceptance solely on their Saviour's merits; their conscience testifies that they have proved that faith by "confessing" Him in their life and practice; and these witnesses of the Spirit enable them to say, "Lord, now lettest thou Thy servant depart in peace, according to Thy word."—
ARCHBISHOP SUMNER.

WHEREFORE did Christ die, but that we might live? Wherefore would He, who is the Lord of life, die, but to sanctify, sweeten, and season death to us? Who would go any other way than his Saviour went before him? Who can fear that enemy whom his Redeemer hath conquered for him? The dying Christian may always rest in the comfortable expectation and assurance of a certain resurrection, and an immediate glory. I do but lay me down to rest; I shall sleep quietly, and rise gloriously. My soul, in the mean time, no sooner leaves my body than it enjoys God. Here is that which is able to make amends for a thousand deaths; a glory, infinite, eternal, incomprehensible. Flesh and blood cannot inherit the kingdom of God; we must lay down our load if we would enter into heaven. The seed cannot fructify unless it die. I cannot blame nature, if it could wish not to be unclothed, but to be clothed upon (2 Cor. v. 4); but so hath the eternal wisdom ordered, that we

should first lay down, ere we can take up; and be divested of earth ere we can partake of heaven.—
BISHOP HALL.

LET us be willing to die when God calls, or let us never more complain of the calamities of our life, which we feel so sharp and numerous: and when God sends His angel to us with the scroll of death, let us look on it as an act of mercy to prevent many sins, and many calamities of a longer life, and lay our heads down softly and go to sleep. Death is necessary, and therefore not intolerable; and nothing is to be esteemed evil which God and nature have fixed with eternal sanctions. It is a law of God; it is a punishment of our sins; and it is the constitution of our nature. Two differing substances were joined together with the breath of God, and when that breath is taken away they part asunder, and return to their several principles; the soul to God our Father, the body to the earth our mother; and what in all this is evil? Surely nothing, but that we are men; nothing, but that we were not born immortal: let us not then exclaim against our natural constitution, or be discontented that we are men.—
JEREMY TAYLOR.

DEATH acts like an enemy when it makes a separation between the soul and the body, and there is an innocent reluctance in the nature of the best Christian against such an enemy as this: therefore St. Paul, in 2 Cor. v. 4, does not directly desire “to be unclothed, but rather to be clothed upon, that mortality might be swallowed up of life,” that is, to be translated at once into an immortal state. The soul and body have

been long acquainted with each other, and the soul has performed almost all its operations by the use of the senses and the limbs. It sees by the eye, it hears by the ear, it acts by the hand, and by the tongue it converses. Now to be separated at once from all these, and to be at once conveyed into a new, strange world, a strange and unknown state both of being and action, has something in it so surprising, that it is a little frightful to the nature of man, even when he is sanctified and fitted for heaven; and as the soul is dismissed by death into a state of separation, so the body, like a fallen tabernacle, is forsaken, lies uninhabited and desolate. It is only the soul that is then received into glory, and dwells there alone *for a season*, while death keeps the body prisoner in the grave; it is only the soul that glorifies its Maker in that upper world, the world of spirits, for the flesh lies silent in the dust: "The grave cannot praise Thee, death cannot celebrate Thee, O Lord" (Isa. xxxviii. 18). It is also a mournful thought to be separated so long from those whom we loved with so strong and just an affection; to leave parents, children, and friends behind us, whom we love so tenderly; to leave them amid the sorrows and the temptations of a vain world and a corrupt age; to leave them struggling with all the difficulties, the hardships, and the dangers, that attend a Christian in his travels through this world, and not see their faces again in the flesh, nor converse with them in the manner we were wont to do, "till the heavens be no more." Now let us turn from these sad thoughts to the only source of consolation under them, and say with the Apostle Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Now the believer, by a lively faith, shares in this victory of Christ over death, and gives thanks to God for it. He knows that though it may hurt his body, and bring it down to the grave for a season, yet it cannot send the soul to destruction, nor confine the body to the dust any longer than Christ shall permit. It is in such views as these that the Apostle says to the Corinthian believers, "All things are yours, things present, and things to come, this world in the joys or sorrows of it, life, and death, all are yours, and ye are Christ's" (1 Cor. iii. 22, 23). You have an interest and a share in the possessions and power of Christ over all things, so far as may promote your happiness. Christ makes all things (even death itself) work together for the good of His people (Rom. viii. 28). By death He puts an end to the body of sin; by death He delivers the believer from the pains and infirmities of the body, the perpetual languishings of a weakly constitution, and the anguish of acute diseases. The grave is God's hiding-place from the storms and tumults of the world; there the weary are at rest, and the wicked cease from troubling; and when the soul is dismissed into the bosom of a reconciled God by the ministry of death, the body is put to rest in the grave: the grave, which is sanctified into a bed of death for all the followers of Christ, since their Lord and Master has lain there.—DR. WATTS.

OUR Lord, after His resurrection, having consummated what was necessary to be done by Him upon earth, for the confirmation of our faith and the constitution of His Church, "He was received up into heaven, and sat on the right hand of God;" that, as a Priest

and Advocate, He might there intercede for us, for the pardon of our sins, for the acceptance of our persons, for the success of our prayers, for the supply of our needs, and the bestowing of all benefits upon us; representing His merits, pleading our cause, presenting our supplications, and interposing His favour and authority in our behalf. Our Saviour tells us that it was necessary He should depart hence (to exercise His prophetic office), by imparting to us His Holy Spirit to enlighten, sanctify, and comfort us. "If I go not away," He says, "the Comforter will not come unto you: but if I depart, I will send Him unto you." Again, our Saviour tells us He went to heaven to prepare a place for us, to prepare mansions of joy in God's presence, where is fulness of joy and pleasures for evermore. He is our forerunner into heaven, that hath disposed things there for our reception: it is His will, that where He is, there we should be also, that we might contemplate and partake of His glory. It was, indeed, an effect of our Lord's ascension, that all faithful Christians are with Him in a sort translated into heaven; for where the head is, there the body is. The true object of our affection and all our hopes is transferred thither; whence heaven becomes our only true country, our abiding city, our real home; we have here no true rest, no settled mansion, no certain estate; but are strangers, pilgrims, and sojourners on earth. We are "fellow-citizens with the saints, and of the household of God."—BISHOP BARROW.

THOUGHTS ON DEATH SUITED TO THE AGED.

As we advance in life, and age and infirmities come upon us, the thoughts of death, and the fear of it,

often take fast hold of our minds ; but nothing can be more unworthy of an immortal being than the fear of its passage to immortality, unless it arises from a deep sense of our own unworthiness. In this case we should remember, that though the Holy Spirit has said, that in the sight of God no man living can be justified, and that before Him the stars themselves are not pure ; yet it also tells us, that God is merciful and good to those whose hearts are upright. Let us beseech Him to grant us this integrity of heart, which is so acceptable to Him, and we may then rely on His mercy for the pardon of our sins.

When we look upon death at a distance ; when in youth, health, and vigour, we cast our eyes toward the grave, our reflections are transient, and we are unmoved by so awful a prospect ; but when sickness, age, and infirmities, show us the near approaches to the tomb, our weak nature turns with horror from the idea of dissolution. It is only through faith in the promises of God, and hope in the infinite merits of our Redeemer, that we can stedfastly look on death, and overcome its terrors, which the most perfect of mortals must feel at putting off mortality. We need not blame ourselves, if we cannot feel joy in quitting this world. Human nature cannot be perfected in this life ; we may be satisfied with ourselves, if we are entirely resigned to the will of God, without murmuring or repining, when He is pleased to call for us. Death is to the best an awful summons, and human nature turns from the bitter cup ; but let our spirit say with our blessed Lord, "My God ! not my will, but Thine be done." How deplorable is that blindness which shuts the mind against the contemplation of

death : although we know it to be inevitable, and that we cannot retard its approach by banishing reflection on it. The serious consideration of this awful subject would divest it of many of its terrors, and we should, by degrees, acquire the power to think of it with composure. The prospect is, indeed, terrible to us while we are enslaved to the world, and while we place all our happiness in its enjoyments ; but when we truly love God, we shall long to behold Him in His heavenly kingdom. There is no way to that kingdom but by death ; and though the passage from this life to the next is awful to our mortal nature, yet God is sufficient to support us through it. It is not from our own merits that we can derive any confidence in that hour of trial, but from an humble reliance on Him who is our Redeemer, “who has tasted of death for us,” and dispersed the darkness of the grave ; even Jesus Christ, “the Captain of our salvation.” He has opened to us the gate of life and immortality ; He Himself has led the way, and is gone to prepare a place for us ; and through faith in Him, and trust in His merits, we have a powerful claim to the mercy of an offended God. When we have died unto sin in our spiritual nature, the death of the body is only the consummation of the work of grace, and the beginning of our everlasting happiness : and in our last conflict we shall be enabled to say, “O death, where is thy sting ? O grave, where is thy victory ?” through Jesus Christ our Lord. Amen.

—FÉNÉLON.

ON the brink of this futurity you now stand ! How earnestly do you strive to concentrate all your powers in prayer for His aid, to whom the past, the present,

and the future, are alike known; who is the same yesterday, to-day, and for ever; the Lord alike of death and of life! How anxiously do you seek to draw nigh unto Him now, before whom, as the Father of the spirits of all flesh, you will yourself, a freed spirit, soon appear! You dread to meet Him unprepared, Rather, you desire to open to Him your whole heart, and no longer to palliate its unworthiness. "I have sinned, but Christ hath died," is the one absorbing sentiment in your soul. "To know Christ is the only wisdom now! To know Christ and Him crucified! O merciful Judge, grant that He may be Christ crucified for me!" Your soul filled with feelings thus deep and holy, you long to give expression to them in prayer. Yet, haply, the languor of sickness, and the agony of pain, check your utterance, and your flagging powers refuse their office. Still, be not dismayed; the Holy Spirit will breathe into your soul its gracious consolations, and will bring to your mind the blessed promises on which, during your sickness, you rejoiced to meditate. You will remember, that if you "draw nigh to God, He will draw nigh unto you." Memory will recall the blessed assurance of your Redeemer, that "whosoever liveth and believeth, though he were dead, yet shall he live." You will find much aid and comfort in this your hour of trial, by applying to the appropriate service appointed by the Church for the season of sickness and approaching death, a service altogether instructive, equally awakening and consolatory; adapted most admirably both to fix the soul of the sufferer where alone hope is to be found; and to aid in his high and holy office the servant of the Lord who is called to minister. When that service is engaged in

with a true spirit of devotion, how entirely is all self-righteousness put aside, all insincerity abashed, all vain terror overcome. The humble rejoice to feel themselves encouraged; the faithful strengthened; the wavering brought back to the truth. As you approach nearer to judgment, it is possible that some fear yet remains, lest when there shall be arrayed against you sins, negligences, and ignorances, among them may be found not only those with which your own memory is burdened, but those also which you may have forgotten. You therefore implore your gracious Lord "to remember not your iniquities," but to "spare you, whom He hath redeemed with His precious blood." Oh! the power of that plea. It can still those terrors which trouble even the contrite heart, when contemplating the perfection of Him before whom the freed spirit must appear. Our offences, once forgiven by Him, are, as to their dreadful consequences, as though they had never been. So true is the Apostle's bold assertion, that "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit:" and again, "the blood of Christ cleanseth from all sin."—JAMES.

THOUGHTS ON DEATH.

1.

DEATH is the separation of the soul from the body. It will be raised in incorruption. It has been the instrument of sin. It has been the subject of diseases. It is the prison of the soul.

2.

DEATH is a departure from this world. A real Christian will not value the world overmuch. He considers himself as a pilgrim here, and the world as an inn. "Your fathers, where are they?" He leaves his relations and friends in the hands of a good and gracious God, and in the hopes of meeting them to part no more.

3.

DEATH is an entrance into another world. A real Christian dies in the faith, fear, and love of God, and His Son Jesus Christ, and in submission to His will. He leaves mortal for immortal friends. He dies in the Lord, because He has lived in the Lord; he dies happy, because He has lived holy. He shall rest from his labour, sin, sorrow, and death. He shall be admitted into the joy of his Lord. Death is certain: life very uncertain. How little, then, is to be expected from life; and how much is it our duty and wisdom to set our affections above, where only is true and lasting happiness. Here our friends die; our comforts fail; our hopes vanish; our promises to ourselves remain unsatisfied. There is nothing durable on earth. "Arise, therefore, and depart, for this is not your rest" (Mic. ii. 10).—
SIR J. STONEHOUSE.

IT has pleased God to try the faith of His people, by requiring them to be always ready. Their death is to them the end of this world; it is their summons from the Son of man, and cometh in such an hour as they think not. Therefore, like the master who goes

into a far country, and leaves his servants in charge, he tells them to watch, that the lord may not come and find them unprepared. This is all that justice requires: account must be rendered, and blessed is that servant whom his lord, when He cometh, shall find so doing, as was his duty in the post assigned him. It may seem, indeed, desirable, even for the best and most watchful Christian, to have some time for reflection, some season for renewing repentance and confirming faith, before he go hence and is no more seen; but in real fact, it is an advantage which belongs to very few. Such is the nature of those maladies which separate the soul from the body, sometimes lulling the senses asleep, sometimes racking the whole frame with pain, and often leaving a very short interval between the first seizure and dissolution; that, to reckon on the season of illness as the season of preparation for death, would be no wiser than to put off the preparing money to answer a debt till we were summoned to pay it; and this is the exact meaning of our Lord's warning. Wherever He speaks on the subject, He always takes it for granted that there will be no time at last to make a change in a man's condition. "Know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."—ARCHBISHOP SUMNER.

LET us call to mind the manner how God's servants of old have closed the days of their mortality. At first, that of Moses, who, after he beheld the land of promise, perceiving his life was not long, blessed God for all His benefits, blessed the people, and so

died. That of Joshua, who exhorted Israel to fear God, to stand stedfastly in all His ordinances, and so mildly went the way of all the world. That of David, who, drawing towards his end, a little before his death, enjoined Solomon his son to walk in the ways of God, that so he might prosper in whatever he took in hand. That of Tobit, who, as he was dying, called his son, and his son's sons, exhorting them, by a fatherly authority, to be merciful and just, that it might go well with them. That of Simeon, who, taking up Christ in his arms, cheerfully prayed to depart in peace. That of Stephen, who prayed for his persecutors, and calling on the name of Jesus, fell asleep. That of Jacob, "O Lord, I wait for Thy salvation," when he departed with blessing his posterity. To these may be added the example of many good and faithful servants of God in all ages of the Church, who after receiving the Holy Communion, have most meekly departed this mortal life to live eternally. And now let us look to the example of our Saviour Jesus Christ, who was the Lord of these servants; who, when He was now to leave this world, and to return unto Him that sent Him, we may consider how He prayed for His enemies, comforted His friends, and last of all, the blessed manner of His departure by His last words, when He said, "Father, into Thy hands I commend my spirit;" and His last words, God grant that they may be our last words, when the hour of our departure shall come. Amen.—*From "Visitatio Infirmorum."*

2 COR. iv. 18.—*While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

THIS life is the only time allotted to us to prepare for eternity. Every day and hour wears away a considerable part of our lives, and, therefore, it principally concerns us to inquire how we may obtain that glory which abideth for ever. The soul is the greatest and chief part of man. The body is but his garment, or utensil. Now nothing temporal is proportioned to this soul, which is immortal, and shall survive the death of the world, when heaven, and earth, and all things come to an end. Oh! let us then remember that death and eternity are coming upon us. We are all entering upon our everlasting state, and if temporal things be those which we chiefly regard, they shall perish, and we perish together with them for ever. Labour, then, for an assured hope of glory; this will make thy passage into eternity lightsome and joyful. When thou and all things in the world must take leave and part for ever, then to have the sense of the love of God, and our interest in Christ, and our title to eternal life, will sweetly bear up our hearts in a dying hour. These are things which are as immortal as thy soul, and will enter heaven with thee, and abide with thee to all eternity. Oh! whom will it not comfort to think, that though here our waters sometimes fail us, in heaven, whither we are going, we shall drink of the river of God freely? Who-soever hath but such an assurance as this, will be enabled to welcome death and say, "Come, Lord Jesus, come quickly."—BISHOP HOPKINS.

ENCOURAGEMENT TO THE DYING.

You stand on the margin of eternal things; the immense ocean of eternity is stretched out before you; you must soon embark upon it. Time, how short! Life, what a vapour! "As for man, his days are but as grass; as a flower of the field, so he flourisheth; the wind passeth over it, and it is gone" (Ps. ciii. 15, 16). Anything is strong enough when commissioned by your God to bring you to death, and launch you on this boundless sea of eternity. Here is one striking character of death, it lifts up the hangings that hide eternity, and it shows us the reality of what we now see not; death is in this view the entrance upon eternity. Oh! then, let the consideration that eternity is at hand calm your mind, and remove all your anxieties about this world. The only material question, "Where shall I lean my head, and lodge my soul, and find my home for ever," is to you satisfactorily answered. "The Lord is the strength of your heart, and your portion for ever" (Ps. lxxiii. 26).—E. BICKERSTETH.

FAITH makes the Christian venture into the valley of the shadow of death with a certain boldness and a becoming presence of mind. The doctrine of Christ shows us how the sting of death is taken away, and gives us the assurance that we shall rise again from the dust, with bodies fresher and fairer, glorious in their frame, and their constitution immortal, for death shall be no more. Exalted by so sublime a hope, what is there in death sufficient to depress our spirits, if our faith were but equal to this admirable doctrine?

How many thousands have met death and all its frightful attendants with a steady soul and a serene countenance; and have departed to heaven with songs of praise upon their lips, a smile upon their faces, and triumph in their eyes. And this was not owing to any extravagant flights of enthusiasm, but it has been performed often, and may be done daily, by the force of a regular faith on the most solid and reasonable principles; for such are the principles of the Gospel of Christ.—DR. WATTS.

As my grief and disease increase, so increase Thou Thy grace in me. Let not my faith fail. Let not my hope waver. Let not my love wax cold. Let not my human infirmity be cast down by the dread of death; but even when death shall have closed the eyes of my body, let the eyes of my spirit be fixed on Thee, and may my heart cry steadfastly unto Thee, “Into Thy hands I commend my spirit, O Lord;” to whom be glory, and blessing, and wisdom, and thanksgiving, for ever and ever. Amen.

PRAYERS CONTRIBUTED AND EXTRACTED.

“In all time of our tribulation, in the hour of death, and in the day of judgment;

“Good Lord, deliver us.”

“Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.”

“Suffer us not, O Lord, at our last hour, for any pains of death, to fall from Thee.”

 PRAYER IN BEHALF OF THE DYING.

O LORD our God, in whose hands are the issues of life and death, at whose bidding we live and move and have our being, or return unto the dust of which we were made; let Thy merciful ears be open to our cry; hearken unto us, and help us in our trouble, for vain is the help of man; strengthen and succour, save and hear us, when we call upon Thee. Look down, we beseech Thee, in compassion upon Thy servant, whom we commit unto Thee, as into the hands of a gracious Creator and most merciful Saviour. Though *he* walk through the valley of the shadow of death, make Thou *him* to fear no evil. Let Thy presence abide with *him*, and sustain *him*. Let Thy everlasting arms be ever under *him*. Let Thy rod and Thy staff comfort *him*. Grant that *he* may never

fall from Thee for any pains of death, or put *his* trust anywhere but in Thee; so that when *his* soul is delivered from this mortal body, it may be presented unto Thee pure and without blemish, washed in the blood of the Lamb, and accepted in the Beloved. Lord, hear us, we beseech Thee; chasten us in love, and while Thou smitest, heal: for the sake of our only Saviour and Redeemer, Jesus Christ. Amen.—SUMNER, *Bishop of Winchester*.

The same.

O LORD Jesu Christ, who art the resurrection and the life, look graciously upon Thy servant, pardon and absolve *him* from all *his* sins, blot out the handwriting that is against *him*, clothe *him* in the robes of Thine own righteousness, and grant *him* to be ever with Thee in Thy heavenly kingdom. Grant this, O Lord our Saviour, to whom with Thee, O Father, and Thee, O Holy Ghost, be all honour and glory, now and ever. Amen.—SUMNER, *Bishop of Winchester*.

PRAYER.

O OUR Father, whenever it shall please Thee to call us hence, grant that we may depart with a lively hope of the resurrection to eternal life. May our heart be glad and our tongue rejoice in the assurance that Thou wilt redeem us from the grave, and receive us to glory; and in this blessed expectation, help us, now and at all times, so to follow those who have departed this life in Thy faith and fear, that in the last day we may with them inherit Thy heavenly kingdom, through Jesus Christ our Lord. Amen.

COLLECT.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so, by continually mortifying our corrupt affections, we may be buried with Him; and that, through the grave and gate of death, we may pass to our joyful resurrection, for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

COLLECT.

O GOD, the King of Glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; we beseech Thee leave us not comfortless, but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

COLLECT.

O GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy, that Thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

PRAYER FOR WATCHFULNESS.

MATT. xxiv. 44.—*Be ye also ready: for in such an hour as ye think not the Son of man cometh.*

O MOST gracious Lord, who hast in Thy word given us so many warnings against the danger of disregarding

Thy coming again, and hast so often called us to watchfulness and prayer, I come to Thee for grace thus ever to watch and pray, and be ready. O Lord Jesus our Saviour, raise our souls to the blessed hope of Thy glorious appearing. Help us to be looking for it, and ever preparing for it, that we may be ready at whatever hour Thou our Lord shalt come. May Thy coming be to us a hope full of joy and blessing; and may our whole souls, in answer to the promise, "Surely I come quickly," reply, "Amen, even so come, Lord Jesus."—E. BICKERSTETH.

PRAYER FOR HOPE.

O GOD of hope, fill us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost. May we know that when Christ shall appear we shall be like Him, for we shall see Him as He is. Grant, Lord, that we may be preserved stedfast, immovable, and always abounding in Thy work here, till our hope be realised in the world to come. Amen.—E. BICKERSTETH.

PRAYER.

LORD, I beseech Thee, grant that when the time of my departure shall come I may be found prepared. May I be enabled to feel, that though "my heart and my flesh fail," yet that "thou art the strength of my heart and my portion for ever." O blessed Jesus, who didst go away to prepare a place for Thine own people in Thy Father's house; Thou who hast strengthened and supported many a dying Christian while they passed through the dark "valley of the shadow of death," support and uphold me; let "Thy rod and

Thy staff comfort me," and Thy presence for ever enlighten and cheer me. Hear this, my prayer, I beseech Thee, most merciful Father : accept my devout thanks for all Thine unnumbered mercies, and answer me for the sake and in remembrance of the sufferings of Jesus Christ our Saviour. Amen.—KENNAWAY.

PRAYER.

Now, in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of death, and in the day of judgment, holy and most blessed Saviour, have mércy upon me, save me, and deliver me and all Thy faithful people. Amen.—JEREMY TAYLOR.

PRAYER.

HEAVENLY Father, suffer us not, through an evil heart of unbelief, to depart from Thee the living God. Help us to cleave unto Thee with full purpose of heart. Strengthen us to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. And grant that, being found faithful unto death, we may finally receive at Thy hands the crown of life, and dwell with Thee in glory everlasting. We ask these things through the merits of the same Thy Son Jesus Christ our Lord. Amen.

PRAYER.

O LORD, our heavenly Father, who through Thy Son Jesus Christ hast made the grave a way to heaven to all such as with sincere repentance and true faith turn unto Thee, and hast thereby opened unto them

such joys as far exceed all the imperfect delights of this world, teach me Thy way, and give me understanding that I may keep it unto the end. Oh! stablish Thy word in Thy servant, that I may steadfastly believe all Thy promises, gratefully acknowledge all Thy blessings, heartily perform all Thy commands, unfeignedly bewail all my sins, and, as a faithful servant of my Redeemer, so fight the good fight of faith, that, by His merits, I may lay hold on eternal life. Assist me, O God, in this great work, that I may not be unprepared when 'Thou shalt think fit to call me hence; and grant, that when my days shall be ended, and the grave is ready to receive me, I may finally rest in the land of blessedness and peace, which 'Thou hast promised through Thy Son our Saviour Jesus Christ. Amen.

PRAYER IN BEHALF OF THE DYING.

O ALMIGHTY Lord, whose years endure throughout all generations, grant unto this Thy servant, who is going down to the grave, and who looketh for no more good days, but only labour and sorrow in this world, that he may make his peace with Thee before he goes to his long home, from whence there is no returning. Oh, spare him a little, that he may recover his strength before he go hence and be no more seen. Give him grace, O Almighty Father, so to number his days, that he may apply his heart unto wisdom. Let his loins be girded about, and his light burning, that he may be in constant readiness for Thy coming at whatsoever hour it shall please Thee to call him. Grant this, O Father, through Jesus Christ our blessed Saviour. Amen.

PRAYER.

I KNOW not, O my God, at what moment it may please Thee to call me hence, but I know the hour is approaching when I shall see Thee face to face, and must give an account of all I have said, or thought, or done. Enable me, then, to look forward not only with hope, but with meek and humble confidence, trusting only in the merits of my gracious Lord and Saviour, and relying so much on Him, that the last hours of my life may be those of peace, and hope, and joy. O gracious God, pardon and accept me for the sake of Jesus Christ. Amen.

PRAYER.

ALMIGHTY and everlasting God, Maker of all things, Judge of all men; we know that it is appointed unto men once to die, and after that the judgment. Many times do Thy frail and sinful servants tremble at the thought of that hour when the dust shall return to the earth as it was, and the spirit shall return unto God who gave it. But we rejoice in the remembrance that through death Jesus hath destroyed death; as He died, and was buried, and rose again, grant that we also may go down to the grave in sure and certain hope of the resurrection of the dead, and in the joyful expectation that our ascended Lord will receive us unto the same place whither He Himself hath gone before. And whatever we may have to suffer while in the body, yet, O Lord, let Thy peace, which passeth all understanding, keep our hearts and minds through Christ Jesus. Lord, make us willing to resign those comforts which we are permitted for a

little time to enjoy on earth. To Thy fatherly care we commend those beloved friends from whom we must ere long be separated. Oh! may our separation be but for a short season! May we all meet again at Thy right hand in glory everlasting! In Thee, O Lord, do we put our trust; let us never be put to confusion. Spare us, good Lord; spare us according to the greatness of Thy mercy, through the merits of Jesus Christ our Redeemer. Amen.

PRAYER.

ALMIGHTY and everlasting God, bow down Thy gracious ear, and let my cry come before Thee. The hour is coming when Thou wilt separate me from this world that I have known so long, and wilt lead me to another as yet unknown. Enable me, I beseech Thee, O my Father, to make the exchange as becomes a child of God, who knows, through faith in our Lord Jesus Christ, that it is his Father's good pleasure to give him the kingdom. Mercifully help me to act consistently with my Christian profession, and give me strength, I humbly pray Thee, to adorn the doctrine of God my Saviour in all things; and make me feel grateful to Thee for all that abundant goodness which Thou hast caused "to pass before me" here. I thank Thee for the various bounties of Thy providence which have blessed and cheered my path in life; for the mercies of my days and nights, my months and years; for those of my infancy and riper age; for the dear friends Thou hast given me, in this house of my pilgrimage, the living and the dead. Oh! that, as we have been helpers of each other's joy here, we may be sharers of each other's felicity throughout eternity. Surely goodness and mercy

have followed me all the days of my life. I adore Thy goodness, above all, that Thou hast showed me, through Jesus Christ, the way to a higher and brighter world. I bless Thee with all the powers of my nature that I ever heard of His name and of His death; and would fain thank Thee, more than in this broken state I am capable of, for the riches of Thy grace manifested in Him. I thank Thee for Thy blessed Word, and for those exceeding great and precious promises of support in death, and of life beyond the grave, which warm my heart and hope at this chilling hour. Eternal life is the gift of Thy free grace through Jesus Christ our Lord. Hear, O God, my humble supplications for this unspeakable gift. I commend my departing spirit to Thee. O God, I am Thine. Save me.

PRAYER.

LORD, Thou hast been our refuge from one generation to another. Our fathers trusted in Thee, and Thou didst deliver them. We beseech Thee, Lord, since Thou dost chasten us, do Thou also prepare us, by the gracious visitations of Thy Spirit, for our departure from this world. We thank Thee that Thou hast called us to a more precious inheritance, even life eternal, through Christ Jesus. Oh! let our affections be set on things above! What wait we for? Whom have we in heaven but Thee? Whom, while on earth, should we desire in comparison of Thee? We commend ourselves continually unto Thy gracious protection, O heavenly Father; intreating Thee to forgive our sins and to pity our infirmities. Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the

Lord our God be upon us, and prosper Thou the work of our hands upon us; oh! prosper Thou our handywork. Amen.

PRAYER.

THOU knowest, Lord, the secrets of our hearts. Deign mercifully to accept our prayers. Spare us, O Lord, merciful Saviour; suffer us not at our last hour, for any pains of death, to fall from Thee, but strengthen us and support us with infinite mercy, giving us perfect measures of repentance, that at the general resurrection in the last day we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce on all them that love and fear Thee, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." This mercy vouchsafe to give unto us and all Thy servants, through Jesus Christ our Redeemer. Amen.
—JEREMY TAYLOR.

PRAYER.

O LORD God, Thou art our hope and our portion in the land of the living; consider our complaint; Thou art our place to flee unto, Thou only art our sanctuary. Oh! hide us under the covert of Thy wings; keep us from all the dangers which multiply upon us; when our spirits are in heaviness, and our bodies pressed with infirmities, be Thou always at our right hand, and assist us so with the strength of Thy grace, that our temptations not being above our strength derived from Thee, our souls may with confidence go unto that rest which Thou hast prepared for Thy people through Jesus Christ. Amen.—JEREMY TAYLOR.

AN ACT OF RESIGNATION.

To God pertain the issues of life and death. It is the Lord, let Him do what seemeth good. "Thy will be done in earth, as it is in heaven."—JEREMY TAYLOR.

A PRAYER FOR A SICK PERSON, WHEN THERE APPEARETH SMALL HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in Thy Son Jesus; that his sins may be done away by Thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee; and that if Thou wilt, Thou canst even yet raise him up, and grant him a longer continuance amongst us: yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech Thee, against the hour of death, that after his departure hence in peace, and in Thy favour, his soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. Amen.

PRAYER FOR A SICK CHILD.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon this child now lying upon the bed of sickness. Visit him, O Lord, with Thy salvation; deliver him in Thy good appointed time from his bodily pain, and save his soul for Thy mercy's sake; that if it shall be Thy pleasure to prolong his days here on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercy's sake, in the same Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

EJACULATIONS TO BE USED BY THE SICK
AND DYING.

ROM. xiv. 8.—*Whether I live, may I live unto the Lord; or whether I die, may I die unto the Lord: whether therefore I live or die, may I be the Lord's.*

GOD be merciful to me a sinner.

Say unto my soul, I am Thy salvation.

Be with me through the valley of the shadow of death.

May God be gracious to me and support me.

Graciously look upon my afflictions.

Favourably with mercy hear my prayers.

Lord, increase my faith.

Forsake me not, O God, now my strength faileth me.

Lord, I believe ; help Thou mine unbelief.

O Lord, in Thee have I trusted, let me never be confounded.

Lord, now lettest Thou Thy servant depart in peace according to Thy word.

Into Thy hands I commend my spirit. Amen.

UNTO God's gracious mercy and protection I commit myself. Lord, bless me and keep me ; Lord, make Thy face to shine upon me, and be gracious unto me ; Lord, lift up Thy countenance upon me, and give me peace, both now and evermore. Amen.

PRAYER IN BEHALF OF SURVIVING RELATIONS.

O LORD our God, who hast brought life and immortality to light by the Gospel ; we bless Thee for the revelation of Thy Son Jesus Christ, and for the knowledge of salvation through faith in Him. Whenever it shall please Thee to call us hence, have mercy, O Lord, on those whom we leave behind in the midst of this evil world. Especially watch over the young, the weak, and the afflicted. Thou hast said, "Leave thy fatherless children, and let thy widows trust in me." Yea, Thou hast graciously called Thyself by the name of the Father of the fatherless, and God of the widow. To Thee, therefore, do we commend all who need Thy special help and consolation. Bless the whole flock of Christ. Guide the feeble lambs ; fetch back every wandering sheep, and gather us at length into Thy heavenly fold, where

is peace and safety for ever, through Jesus Christ our Lord. Amen.

PRAYER.

O God of the spirits of all flesh! remember us in our dying hour, and spare us according to the greatness of Thy mercy. Spare Thy people, whom Thou hast redeemed with Thy most precious blood. Enable us then to speak some last word to Thy glory, and to the edification of those around us. Be Thou with us in the dark valley; and let Thy rod and Thy staff comfort us. Let not any temptation shake our souls from resting on Christ, the Rock of Ages. Strengthen us in our last moments, that we may be able to say, Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth. Amen.

PRAYER.

O God, heavenly Father, grant that the comfortable presence of Thy Holy Spirit may support my soul under all my sufferings; and when I feel death coming upon me, and the sorrows of death compassing me about, then, O Lord, draw nigh unto my soul, and make Thy face to shine upon Thy servant, that I may depart in peace, in a full assurance of my reconciliation with Thee, and in a sure and certain hope of a joyful resurrection to eternal life, through Jesus Christ my Saviour. Amen.

A PRAYER TO BE SAID IN BEHALF OF A DYING PERSON.

O LORD God, we humbly beseech Thee to turn a gracious ear unto our prayer. Look upon the sorrows

of Thy servant with much mercy and pity; forgive him all his sins, ease his pain, satisfy his doubts, relieve his fears; and let a holy peace, the peace of God, be within his conscience. Lord, preserve his senses till his end, strengthen his faith, confirm his hope, and give him a never-ceasing charity to Thee our God, and to all the world. Stir up in him a great contrition for all the evils he hath done, and give him a just measure of patience for all he suffers; and when it shall please Thee that his soul goes out from the prison of his body, may it be received by angels, and enjoy that rest which remaineth for the people of God; till, at the day of Thy second coming, it shall be reunited to the body, which is now to be laid down in weakness and dishonour; but, we humbly beg, may then be raised up with glory and power, for ever to live with the Lord Jesus, who is our hope, our resurrection, and our life, blessed for ever. Amen.—JEREMY TAYLOR.

PRAYER FOR A HOLY DEATH.

O ETERNAL Lord and Saviour, who by death hast overcome death, and by Thy passion hast taken out its sting, and made it to become an entrance to felicity, have mercy upon me now at the hour of my death. Let my senses and my understanding be preserved entire till the last, and grant that I may die the death of the righteous. Be Thou the portion of all my friends and relatives, and let Thy blessing descend upon their heads. Preserve me ever in the communion and peace of the church; and bless my death-bed with the opportunity of a holy and a spiritual guide, with the reception of the Holy Sacrament, with a strong faith, and a firm and humble

hope, with just measures of repentance, and great charity to Thee my God, and to all the world; and then may I partake of that holy and happy state which Thou hast prepared for all who love and trust in Thee through Jesus Christ our Lord. Amen.—
JEREMY TAYLOR.

PRAYER.

FATHER! into Thy hands I commend my spirit, hoping to find mercy with Thee through Jesus Christ. I know no other name under heaven whereby I may be saved, but Thine alone, O blessed Jesus, who wast dead, and art alive again, and livest for evermore. Accept, I pray Thee, of my hearty thanks for all Thy mercies to me, from the beginning of my life unto this moment. Pass by all my ingratitude and disobedience. Receive me into the company of the spirits of just men made perfect, to give Thee thanks for ever and ever. Amen.

THE MANNER OF COMMENDING THE SOUL OF
THE DYING INTO THE HANDS OF GOD.

O LORD, most gracious Saviour, we humbly commend the soul of Thy servant into Thy hands. Enter not into judgment with him, and spare him whom Thou hast redeemed with Thy most precious blood. Deliver him from all evil; from the crafts and assaults of the devil; from the fear of death, and from everlasting death. Good Lord, deliver him. Amen.—JEREMY TAYLOR.

INTO Thy merciful hands, O Lord, we commend the soul of this Thy servant now departing from the body. Acknowledge, we meekly beseech Thee, a sinner of

Thine own redeeming. Receive him into the sacred rest of everlasting peace, and into the glorious estate of Thy chosen ones in heaven.

GOD the Father, who hath created thee ; God the Son, who hath redeemed Thee ; God the Holy Ghost, who hath infused His grace into thee, be now and evermore thy defence ; assist thee in this thy last trial, and bring thee into the way of everlasting life. Amen.

CHRIST Jesus, that rose the third day from death, raise up thy body again in the resurrection of the just.

CHRIST, that ascended into heaven, and now sitteth at the right hand of God, bring thee unto the place of eternal happiness and joy. Amen.—BISHOP COSIN.

EJACULATIONS FOR THE DYING.

THOU that takest away the sins of the world, have mercy upon me.

Thou that takest away the sins of the world, receive my prayer.

Thou that sittest at the right hand of God, have mercy upon me.—*Communion Service.*

THOU knowest, Lord, the secrets of my heart ; shut not Thy merciful ears to my prayers, but spare me, Lord. O holy and merciful Saviour, Judge eternal, suffer me not at my last hour, for any pains of death, to fall from Thee.—*Burial Service.*

LORD, I commit my soul unto Thee, as into the hands of a faithful Creator and most merciful Redeemer. In the hour of death, and in the day of judgment, good Lord, deliver me.—*Litany.*

I BELIEVE, blessed Jesus, that Thou shalt come to be my Judge; I therefore pray Thee help Thy servant whom Thou hast redeemed with Thy precious blood.

Oh! make me now to be numbered with Thy saints in glory everlasting.—*Te Deum.*

THE snares of death compass me round about, and its pains get hold upon me.

Haste Thee, O God, to deliver me; make haste, O Lord, to help me (Ps. cxvi. 3; lxx. 1).

Thy kingdom come, O God; Thy will be done in earth, as it is in heaven. Into Thy hands I commend my spirit. Amen.

Leaning on Thee, I breathe no moan,
 Though faint with languor, parched with heat ;
 Thy will has now become my own ;
 That will is sweet.

Leaning on Thee, midst torturing pain,
 With patience Thou my soul dost fill ;
 Thou whisper'st " What did I sustain ?"
 Then I am still.

Leaning on Thee, though faint and weak,
 Too weak another voice to hear,
 Thy heavenly accents comfort speak,
 " Be of good cheer."

Leaning on Thee, no fear alarms ;
 Calmly I stand on death's dark brink :
 I feel " the everlasting arms,"
 I cannot sink.

C. E.

Ps. xxxi. 5.—*Into Thy hand I commend my spirit :
 Thou hast redeemed me, O Lord God of truth.*

God of my life ! Thy boundless grace,
 Chose, pardoned, and adopted me ;
 My rest, my home, my dwelling-place ;
 Father ! I come to Thee.

Jesus, my hope, my rock, my shield !
 Whose precious blood was shed for me,
 Into Thy hands my soul I yield ;
 Saviour ! I come to Thee.

Spirit of glory and of God !

Long hast Thou deigned my guide to be ;
Now be Thy comfort sweet bestowed ;

My God ! I come to Thee.

I come to join that countless host,

Who praise Thy name unceasingly ;
Blest Father, Son, and Holy Ghost !

My God ! I come to Thee.

C. E.

My Saviour ! what bright beam is shed

Around my dark and suffering bed,

Though downy slumbers thence have fled ?

It is Thy peace.

When awful thoughts of death's dark hour

Like gathering clouds around me lower ;

What to dispel them all has power ?

It is Thy peace.

When weary night and lonesome day

Cast mournful shadows o'er my way ;

What then becomes my staff, my stay ?

It is Thy peace.

If suffering be my lot below,

Lord ! till my tears shall cease to flow,

In life, in death, one boon bestow !

It is Thy peace.

C. E.

ALTHOUGH the struggle now seem hard,
These "days of darkness" very long;
Yet, with eternal bliss compared,
The crown of life—the sweet new song—
Brief as a moment they will seem,
At troubled night, at break of day;
And soon that glorious noon will beam,
When Christ shall wipe all tears away.

C. E.

AND wilt Thou now forget me, Lord?
Oh, no! it cannot be;
No earthly tongue can ever tell
What Thou hast been to me.

Through all the chequered scenes of life
Thy love hath sheltered me;
And wilt Thou now forsake Thy child?
Oh, no! it cannot be.

In life, or death, I take my stand
Where I have ever stood;
Beneath the shelter of Thy cross,
And trusting in Thy blood.

And there, when youth, and health, and strength,
And energy have fled,
The shades of evening peacefully
Shall close around my head.

“ He giveth His beloved sleep.”

WHEN wearied with the toils of life,
 Vexed with the world and all its strife ;
 By earthly cares and woes opprest,
 The good man lays his head to rest ;
 Sweet are his slumbers, pure and deep ;
 “ God giveth His beloved sleep.”

Should the still calm of midnight's hour
 Be broken by the tempest's power ;
 He knows that God its force can still,
 That winds and waves obey His will :
 Raising a silent prayer above
 To Him whose very name is Love,
 Into His hands his life commends,
 And o'er his soul a calm descends ;
 God will His servant safely keep,—
 “ He giveth His beloved sleep.”

Has sorrow o'er him cast her cloud,
 And to the earth his spirit bowed ?
 Does he in silence deeply mourn
 O'er joys which never can return ?
 Still, for the Christian in his grief,
 There is a sure, a firm relief ;
 He thinks of that eternal shore
 Where sorrow shall be known no more ;
 Where faith assures him he may trust
 To meet the spirits of the just ;

His wounded spirit finds a balm,
A holy peace, a heavenly calm ;
It ceases to lament and weep ;
“ God giveth His beloved sleep.”

Has pain his mortal part assailed ?
Has sickness o'er his frame prevailed ?
And warned of the approach of death,
Must he prepare to yield his breath ?
Still all is calmness and repose,
The righteous man no terror knows ;
He leans on One, who, strong to save,
Will guide to worlds beyond the grave ;
He knows that though his body dies,
Yet shall it once again arise ;
And that his soul shall wing its flight
To realms of bliss, and worlds of light.
With thoughts like these, divinely blest,
In peace he seeks his long last rest,
Whilst angels guard around him keep ;
“ God giveth His beloved sleep.”

And they, who watching at his side,
Have seen the peace with which he died,
And marked the smile which o'er his face
Stole with a sweet and heavenly grace ;
Who heard him calmly yield his breath :
Well may they ask, “ Can this be death ? ”
Yes ; but the sting has been withdrawn,
Christ has removed its piercing thorn ;
For those who trust in Him shall rise,
To dwell for ever in the skies ;
Death leads us to the world of rest,
Guides to the mansions of the blest ;

It is a path which must be trod,
 But then it brings us unto God;
 'Tis but a slumber long and deep,—
 "He giveth His beloved sleep."

PHILIP. i. 21.—*To die is gain.*

OH! much beloved, fear not to die;
 Lift up to heaven thy tearful eye,
 And see, prepared for thee,
 A mansion where no sins, no foes,
 Shall ever break thy sweet repose
 Through all eternity.

Why shouldst thou fear to die, when death
 Is but to yield thy mortal breath,
 And lay this frame aside?
 "Fearfully, wonderfully made;"
 Yet how enfeebled, worn, decayed,
 And oft with suffering tried!

Death *must* dissolve it, flesh and blood
 Can enter not that pure abode,
 Where Christ His face unveils;
 Then since by death, and death alone,
 Can be attained that bliss unknown,
 Shrink not when death assails.

To nature his approach is sad,
 But faith rejoices, and is glad

His coming step to hear :
 She knows that though the hand be rough
 That strikes the soul's hard fetters off,
 Each blow brings freedom near.

Then when the captive is set free,
 What life, what joy, what liberty,
 Will heaven's bright gates unfold !
 The last pang felt, the last sigh heaved,
 Faith's great reward will be received,
 Christ Jesus to behold.

Then, much beloved, fear not to die,
 Lift up, by faith, the tearful eye,
 And see in heaven prepared
 A place, where near Him thou shalt be,
 Where by thyself eternally
 His glory shall be shared.

C. E.

 THE DAY OF DEATH.

*“Fit and prepare him, we beseech Thee, O Lord,
 against the hour of death.”*

THOU inevitable day,
 When a voice to me shall say,
 “Thou must rise and come away ;

All thine other journeys past,
 Gird thee, and make ready fast
 For thy longest and thy last.”

Day, deep hidden from our sight
In impenetrable night,
Who may guess of thee aright ?

Art thou distant ? art thou near ?
Wilt thou seem more dark or clear ?
Day, with more of hope, or fear ?

Wilt thou come, not seen before
Thou art standing at the door,
Saying, Light and life are o'er ?

Or, with such a gradual pace,
As shall leave me largest space
To regard thee face to face ?

Shall I lay my drooping head
On some loved lap ? round my bed
Prayer be made, and tears be shed ?

Or, at distance from mine own,
Home and kin alike unknown,
Make my solitary moan ?

Will there yet be things to leave,
Hearts to which this heart must cleave,
From which parting it must grieve ?

Or, shall life's best ties be o'er,
And all loved things gone before
To that other, happier shore ?

Shall I gently fall on sleep ;
Death-like slumber o'er me creep,
Like a slumber sweet and deep ?

Or, the soul long strive in vain
To get free, with toil and pain,
From its half-divided chain?

Little skills it where or how,
If thou comest then or now,
With a smooth or angry brow ;

Come thou must — and we must die —
Jesus ! Saviour ! stand Thou by,
When that last sleep seals our eye.

R. C. TRENCH.

THERE is a land of pure delight
Where saints immortal reign ;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-with'ring flowers ;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green ;
So to the Jews old Canaan stood,
While Jordan roll'd between.

But tim'rous mortals start and shrink
To cross this narrow sea,
And linger, shiv'ring on the brink,
And fear to launch away.

Oh! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unobscured eyes ;

Could we but climb where Moses stood,
And view the landscape o'er ;
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

WATTS.

FATHER! I sink before Thee in the dust,
Fervently praying : hear a mortal's voice,
And breathe into my soul Thy vital life,
That it may lift itself to Thee—to Thee !
Eye hath not seen, nor listening ear hath heard,
Nor is it given to the parting soul
To know the secret things of God.
It enters not into the heart of man,
Of him who is a sinner—sprung from earth,
And soon to earth returning—to conceive
What God prepareth for their souls who love Him.
For few, ah ! few are they whose gifted eyes
In the creation trace the great Creator !
And few whose ear can hear His voice of love
In the wild rushing of the stormy wind.
Lo ! I lift up mine eyes and look around,
And see—the Lord is over all ! Thou earth !
Thou, from whose dust the first of men was shapen ;
Thou, on whose surface my first life I live ;
Thou, in whose bosom I shall shortly moulder ;
Thou, from whose depths I shall arise again ;

God glorifies thee ! He is present with thee.
 With holy awe, I cull the opening flower ;
 The hand of God hath made it, and where'er
 The flow'ret blooms, there God is present also.
 With holy awe I feel the breezes sigh,
 I hear the winds rush. He 'twas called them forth ;
 The Eternal is, both where they whisper low,
 And where the thunder-storm uproots the pines.
 Triumphant even in death, O flesh rejoice !
 Where'er thou moulderest, the Eternal is !
 Rejoice, O flesh ! The winds may scatter forth
 Thine ashes from the heights unto the depths ;
 But know, thou mouldered form, where'er they cast
 Thy scattered particles, the Eternal is.

F. H.

GRIEVE not that I die young. Is it not well
 To pass away ere life has lost its brightness ?
 Bind me no longer, sisters, with the spell
 Of love and your kind words. List ye to me :
 Here I am bless'd, but I would be more free ;
 I would go forth in all my spirit's lightness.
 Let me depart !

Ah ! who would linger till bright eyes grow dim,
 Kind voices mute, and faithful bosoms cold ?
 Till rankling care, and coil, and anguish grim,
 Cast their dark shadows o'er this faëry world ?
 Till fancy's many-coloured wings are furl'd,
 And all, save the proud spirit, waxeth old ?
 I would depart !

Thus would I pass away—yielding my soul
 A joyous thank-offering to Him who gave
 That soul to be ; those starry orbs to roll.
 Thus—thus exultingly would I depart,
 Song on my lips, ecstasy in my heart.
 Sisters, sweet sisters, bear me to my grave ;
 Let me depart !
 F. H.

HOPE says, Thy health and life *may be*,
 And years of joy for hours of pain ;
 Christian ! it matters not to thee ;
 To live is Christ : to die is gain.

Life has a thousand hopes to give,
 A thousand blessings to bestow ;
 And thou, I know, wouldst joy to live,
 Or, if thy Father bids, to go.

Little it matters thus to part,
 'The same our way, the same our shore ;
 One Lord, one life, one hope, one heart,
 One meeting—and we part no more.

THE BROOKLET.

SWEET brooklet, ever gliding,
 Now high the mountain riding,
 The lone vale now dividing,
 Whither away ?

“ With pilgrim’s course I flow,
 Or in summer’s scorching glow,
 Or o’er moonless wastes of snow,
 Nor stop nor stay ;
 For oh ! by high behest,
 To a bright abode of rest,
 In my parent ocean’s breast,
 I hasten away !”

Many a dark morass,
 Many a craggy mass,
 Thy feeble force must pass ;
 Yet, yet delay !
 “ Tho’ the marsh be dire and deep,
 Tho’ the crag be stern and steep,
 On, on, my course must sweep,
 I may not stay ;
 For oh ! be it east or west,
 To a home of glorious rest,
 In the bright sea’s boundless breast,
 I hasten away !”

The warbling bowers beside thee,
 The laughing flowers that hide thee,
 With soft accord they chide thee,
 Sweet brooklet, stay !
 “ I taste of the fragrant flowers,
 I respond to the warbling bowers,
 And sweetly they charm the hours
 Of my winding way ;
 But ceaseless still, in quest
 Of that everlasting rest,
 In my parent’s boundless breast
 I hasten away !”

Know'st thou that dread abyss?
 Is it a scene of bliss?
 Ah! rather cling to this,
 Sweet brooklet, stay!
 "Oh, who shall fitly tell
 What wonders there may dwell?
 That world of mystery well
 Might strike dismay;
 But I know 'tis my parent's breast,
 There held I must needs be blest;
 And with joy to that promised rest,
 I hasten away!"

SIR ROBERT GRANT.

LAY down the shield, and quit the sword,
 For now thy work is done;
 And swiftly towards the glowing east
 Ascends the rising sun.
 Angelic guards wait with the day
 Thy crown of night to bring;
 O grave, where is thy victory?
 O death, where is thy sting?

Bravely hast thou upheld the shield,
 The path of conquest trod;
 And followed in the battle-field
 The banner of thy God.
 The hour of rest approaches nigh,
 And waiting heralds sing,
 O grave, where is thy victory?
 O death, where is thy sting?

They come ! they come ! and high in air
 Is borne the Victor's wreath,
 Who overthrew, in glorious war,
 The world, the grave, and death.
 There, there they wait to welcome thee,
 And high their triumphs ring,
 O grave, where is thy victory ?
 O death, where is thy sting ?

Ps. xxii. 19.—*Be not Thou far from me, O Lord :
 O my strength, haste Thee to help me.*

FORSAKE me not, my God ! my heart is sinking,
 Bowed down with faithless fears, and bodings vain ;
 Busied with dark imaginings, and drinking
 Th' anticipated cup of grief and pain.
 But, Lord, I lean on Thee ; Thy staff and rod
 Shall guide my lot ;
 I will not fear, if Thou, my God, my God,
 Forsake me not !

Forsake me not, my God ! man must forsake me,
 And earth grow dim, and vanish from my sight ;
 Through death's dark vale no human hand may take
 me,
 No friend's fond smile may bless me with its light ;
 Alone the silent pathway must be trod
 Through that drear spot ;
 For I must die alone. Oh ! then, my God,
 Forsake me not !

A beam from heaven is sent to cheer
 The pilgrim on his gloomy road ;
 And angels are attending near,
 To bear him to their bright abode.

Who would not wish to die like those
 Whom God's own spirit deigns to bless ;
 To sink into that soft repose,
 Then wake to perfect happiness ?

O Lord ! that we may thus depart,
 Thy joys to share, Thy face to see ;
 Impress Thine image on our heart,
 And teach us now to walk with Thee.

BATHURST.

SOON—and for ever !
 Such promise our trust,
 Though ashes to ashes,
 And dust unto dust.
 Soon—and for ever
 Our union shall be
 Made perfect, our glorious
 Redeemer, in Thee.
 When the sins and the sorrows
 Of time shall be o'er ;
 Its pangs and its partings
 Remembered no more ;
 When life cannot fail,
 And when death cannot sever,
 Christians with Christ shall be
 Soon—and for ever.

Soon—and for ever,
The breaking of day
Shall drive all the night-clouds
Of sorrow away.
Soon—and for ever,
We'll see as we're seen,
And learn the deep meaning
Of things that have been.
When fightings without us,
And fears from within,
Shall weary no more
In the warfare of sin ;
Where tears, and where fears,
And where death shall be—never,
Christians with Christ shall be
Soon—and for ever.

J. MONSELL.

FROM A DYING CHILD.

CEASE, my mother, to deplore me,
Cease to ask my longer stay ;
Angel-forms are bending o'er me ;
Hark ! they call my soul away.

Hear'st thou not those sweetest numbers ?
Hear'st thou not that softest strain,
Sent to bless my dying slumbers,
Sent to soothe my dying pain ?

Soon these pangs of struggling nature
Shall my prison-doors unclose ;
Soon each calm and tranquil feature
Wear a smile of sweet repose.

A beam from heaven is sent to cheer
 The pilgrim on his gloomy road ;
 And angels are attending near,
 To bear him to their bright abode.

Who would not wish to die like those
 Whom God's own spirit deigns to bless ;
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Sent to bless my dying slumbers,
Sent to soothe my dying pain ?

Soon these pangs of struggling nature
Shall my prison-doors unclose ;
Soon each calm and tranquil feature
Wear a smile of sweet repose.

But when this poor frame is sleeping
 Cold within the silent tomb ;
 Wilt thou still be fondly weeping
 O'er thy child's untimely doom ?

Hark ! again those notes are swelling :
 " Happy spirit ; take thy flight ;
 Quit that frail terrestrial dwelling ;
 Wing thy way to realms of light."

Oh ! what scenes arise before me !
 Lovelier far than aught beneath :
 Cease, my mother, to deplore me ;
 Sweeter far than life is death.

C. E.

O YE that shudder at the awful strife,
 This wrestling agony of death and life,
 Think not that He, on whom my soul is cast,
 Will leave me thus forsaken to the last.
 Nature's infirmity alone you see ;
 My chains are breaking—I shall soon be free ;
 Though firm in God, the spirit holds its trust,
 The flesh is frail, and tumbles into dust ;
 Thou, of my faith the author and the end,
 Mine early, late, and everlasting Friend !
 The joy that once Thy presence gave, restore,
 Ere I am summoned hence, and seen no more ;
 Down to the dust returns this earthly frame,
 Receive my spirit, Lord, from whence it came ;

Rebuke the Tempter, show Thy power to save ;
 O let Thy glory light me to the grave ;
 That those who witness my departing breath,
 May learn to triumph in the grasp of death.

MONTGOMERY.

HASTE thee on from grace to glory,
 Armed by faith, and winged by prayer ;
 Heaven's eternal day's before thee,
 God's own hand shall guide thee there.
 Soon shall close thine earthly mission,
 Soon shall pass thy pilgrim days ;
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise.

J. MONTGOMERY.

THE SICK ROOM.

WATCHING through the silent hours,
 By the unrefreshèd bed,
 Where disease arrays his powers,
 Whence repose is banishèd ;
 Where time halteth, sad and slow,
 Thou art with me, Lord, I know.

When the vital forces seem
 Dwindled to as faint a spark
 As the taper's sickly gleam,
 Making darkness doubly dark ;
 Lord, I bless Thee, that Thou art
 Near to stay the sinking heart.

In the dim religious gloom,
 Where "expressive silence" broods
 O'er the closely-curtained room,
 Not a stirring breath intrudes ;
 As in silent prayer I kneel,
 Thou art present, Lord, I feel.

When reluctant hope is fled,
 When the pulses beat no more,
 And the last farewell is said,
 And the war of life is o'er ;
 Lord, both the spirit and the dust
 Of our belov'd, to Thee we trust.

THE REAPER AND THE FLOWERS.

THERE is a reaper, whose name is Death,
 And with his sickle keen
 He reaps the bearded grain at a breath,
 And the flowers that grow between.

"Shall I have naught that is fair?" saith he ;
 "Have naught but the bearded grain ?
 Though the breath of these flowers is sweet to me,
 I will give them all back again."

He gazed at the flowers with tearful eyes,
 He kissed their drooping leaves ;
 It was for the Lord of Paradise
 He bound them in his sheaves.

“ My Lord has need of these flowerets gay ;”
The keeper said, and smiled ;
“ Dear tokens of the earth are they,
Where He was once a child.

“ They shall all bloom in fields of light,
Transplanted by my care ;
And saints, upon their garments white,
These sacred blossoms wear.”

And the mother gave, in tears, and pain,
The flowers she most did love ;
She knew she should find them all again
In the fields of light above.

Oh ! not in cruelty, not in wrath,
The reaper came that day ;
’Twas an angel visited the green earth,
And took the flowers away.

LONGFELLOW.

WHATEVER passes as a cloud between
The mental eye of faith, and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hope less dear ;
This is our world, our idol, though it bear
Affection’s impress, or devotion’s air.

A VISION.

AND now the closing scene drew on ;
The tide of life was ebbing fast ;
Yet the firm hope she leaned upon
Sustained her, cheered her to the last.

The hectic flush had left her cheek,
The fever's brilliancy her eye ;
Yet calm she smiled, though faint and weak,
As if she felt it sweet to die.

All on a sudden she beheld
A form unknown approach her bed,
Whose hand a drooping garland held
Where faded flowers their leaves had shed.

Gently the mantle he withdrew
That first his features had concealed,
And to the dying sufferer's view,
A sweet, though pallid face revealed.

Then, in soft accents, he exclaimed,
" Oh ! happy one, be not dismayed ;
Thine hour of freedom is proclaimed,
The summons given, the ransom paid.

" I see thee smile, and stretch thy hand,
As if to bid me draw more near ;
But would'st thou not my touch withstand
If my true name had met thine ear ?

“ I am that last resistless foe
Who fills with dread the human breast ;
Whom fear and ignorance love to show
In visionary terrors dressed.

“ But what ’s the phantom feared so much—
E’en from thy childhood feared by thee ?
What but a stroke, a voice, a touch,
That sets the imprisoned spirit free ?

“ My name the guilty may appal,
Because I seal their fearful doom ;
But the believer loves the call
That wafts his spirit to her home.

“ Oh ! hasten then to lay aside
These earthly weeds which clothe thee now ;
A fairer robe will be supplied,
A brighter beauty deck thy brow.

“ Look on this pale and faded wreath,
These flowers that once sweet fragrance shed ;
Chilled by the icy hand of death,
Their tints are gone, their charms are fled.

“ Thus at my touch thou too shalt fade ;
Thy breath shall cease, thy life be gone ;
And that loved form be darkly laid
In its last resting-place alone.

“ Yet, fear me not ! with gentlest hand
I will unloose thy bonds of clay ;
Then shall thy happy soul expand
Her wings of joy, and soar away.”

He ceased ; the listener sweetly smiled,
And seemed some vision to behold ;
With joy her parting soul was filled,
Her heavenward eye of rapture told.

Then faintly, brokenly, was heard,
“ A day where no more night shall be !
Entrance to me is ministered
Abundantly ! abundantly ! ”

Then there was silence ; not a word
Uttered the grief of those who wept ;
Ere long, “ a quiet sigh ” was heard,
And she, “ in Jesus, ” sweetly slept.

C. E.

LORD, when I see Thee as Thou art,
No sufferings then will wake a sigh ;
Grant the one wish that fills my heart—
To glorify Thee ere I die.

When I would murmur and complain,
Fix on Thy cross my tearful eye ;
Mine is far lighter to sustain ;
Oh ! make me patient ere I die.

What countless blessings Thou hast given,
Though health it please Thee to deny ;
Thy precious blood—a home in heaven !
Oh ! make me thankful ere I die.

Thou art my stem, my life, my root ;
 Sap to Thy feeblest branch supply ;
 Those who " abide in Thee " bear fruit—
 Oh ! make me fruitful ere I die.

Oh prove, by making all things new,
 Thou dost within me rule, not I ;
 Let grace the carnal mind subdue,
 And make me heavenly ere I die.

None without holiness can see
 Thy glorious beauty, eye to eye ;
 But if my heart Thy temple be,
 I shall be holy ere I die.

Thou art the Lord my Righteousness,
 No other wedding-robe need I ;
 Jehovah's eye no spot will trace—
 In it array'd I'm fit to die.

This, this alone can safety give,
 When death's appalling hour draws nigh :
 If it be " Christ " to me " to live,"
 It will be " gain," indeed, " to die."

C. E.

EVENING HYMN.

O GOD, our Saviour ! in our hearts abide ;
 Thy blood redeems us, and Thy Spirit guides ;
 In life our Saviour, and in death our Friend,
 Glory supreme be Thine, world without end.

And as yon sun descending rolls away
 To rise in glory at return of day—
 So may we set, our transient beings o'er,
 To rise in glory on the opposing shore.

 EVENING HYMN.

'Tis gone, that bright and orbèd blaze,
 Fast fading from our wistful gaze ;
 Yon mantling cloud has hid from sight
 The last faint pulse of quivering light.

Sun of my soul ! Thou Saviour dear !
 It is not night if Thou be near ;
 Oh ! may no earth-born cloud arise
 To hide Thee from Thy servant's eyes.

Abide with me, from morn till eve,
 For without Thee I cannot live ;
 Abide with me, when night is nigh,
 For without Thee I dare not die.

Thou Framer of the light and dark,
 Steer through the tempest Thine own ark ;
 Amid the howling wintry sea,
 We are in port if we have Thee.

Watch by the sick, enrich the poor
 With blessings from Thy boundless store ;
 Be every mourner's sleep to-night,
 Like infant's slumbers, pure and light.

Come near, and bless us when we wake,
Ere through the world our way we take;
Till, in the ocean of Thy love,
We lose ourselves in heaven above.

KEBLE.

HYMN.

LORD, have mercy, and remove us
Early to Thy place of rest,
Where the heavens are calm above us,
And as calm each sainted breast.

Holiest, hear us! by the anguish
On the cross Thou didst endure,
Let no more our sad hearts languish
In this weary world obscure.

Gracious! yet if our repentance
Be not perfect and sincere,
Lord, suspend Thy fatal sentence,
Leave us still in sadness here.

Leave us, Saviour! till our spirit
From each earthly taint is free;
Fit Thy kingdom to inherit,
Fit to take its rest with Thee.

MILMAN.

MIDNIGHT HYMN.

My soul, when I shake off this dust,
Lord, in Thine arms I will entrust ;
Oh ! make me Thy peculiar care ;
Some mansion for my soul prepare.

Oh ! may I always ready stand,
With my lamp burning in my hand ;
May I in sight of heaven rejoice
Whene'er I hear the Bridegroom's voice.

All praise to Thee, in light arrayed,
Who light Thy dwelling-place hast made ;
A boundless ocean of bright beams
From Thy all-glorious Godhead streams.

Blest Jesu ! Thou, on heaven intent,
Whole nights hast in devotion spent ;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

Shine on me, Lord, new life impart,
Fresh ardours kindle in my heart ;
One ray of Thy all-quickening light
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,
Watch over Thine own sacrifice ;
All loose and idle thoughts cast out,
And make my very dreams devout.

Praise God, from whom all blessings flow ;
 Praise Him all creatures here below ;
 Praise Him above, ye heavenly host ;
 Praise Father, Son, and Holy Ghost.

AFFLICTION.

WHEN waves of trouble round me swell,
 My soul, be not dismay'd ;
 But hear a voice thou know'st full well—
 “'Tis I, be not afraid.”

When black the threat'ning clouds appear,
 And storms my path invade,
 That voice shall tranquillize each fear—
 “'Tis I, be not afraid.”

There is a gulph that must be cross'd,
 Saviour ! be near to aid ;
 Whisper, when my frail bark is toss'd—
 “'Tis I, be not afraid.”

There is a dark and fearful vale
 Death hides within its shade ;
 Oh ! say, when flesh and heart shall fail—
 “'Tis I, be not afraid.”

C. E.

FATHER, when Thy child is dying,
 On the bed of anguish lying,
 Then, my every want supplying,
 To me Thy love display.

Let me willingly surrender
Life to Thee, its gracious lender ;
Can I find a friend more tender ?
 Why should I wish to stay ?

Ere my soul her bonds has broken,
Grant some bright and cheering token
That for me the word is spoken,
 “ Thy sins are washed away.”

When each well-known face concealing,
Death's dark shade o'er all is stealing ;
Then, thy gracious smile revealing,
 Unfold eternal day.

When the lips are mute which blest me,
And withdrawn the hand that prest me,
Then let sweeter sounds arrest me,
 Calling my soul away.

When, in silent awe suspended,
They, who long my couch have tended,
Weeping, wish that all were ended,
 Oh ! hear them when they pray.

When my soul, no path discovering,
O'er my lifeless form is hovering,
Then, with wings of mercy covering,
 Be Thou Thyself my way.

C. E.

“ This is not our rest.”

“ WE’VE no abiding city here :”

This may distress the worldling’s mind ;
But should not cost the saint a tear,
Who hopes a better rest to find.

“ We’ve no abiding city here :”

Sad truth, were this to be our home ;
But let this thought our spirits cheer,
“ We seek a city yet to come.”

“ We’ve no abiding city here :”

Then let us live as pilgrims do ;
Let not the world our rest appear,
But let us haste from all below.

“ We’ve no abiding city here :”

We seek a city out of sight :
Zion its name—the Lord is there,
It shines with everlasting light.

Oh ! sweet abode of peace and love,

Where pilgrims freed from toil are blest !
Had I the pinions of a dove,
I’d fly to Thee and be at rest.

But hush, my soul, nor dare repine ;

The time my God appoints is best.
While here, to do His will be mine ;
And His to fix my time of rest.

KELLY.

My times are in Thy hand !
 I know not what a day
 Or e'en an hour may bring to me ;
 But I am safe while trusting Thee,
 Though all things fade away.
 All weakness, I
 On Him rely
 Who fixed the earth, and spread the starry sky.

My times are in Thy hand !
 Pale poverty, or wealth,
 Corroding care, or calm repose,
 Spring's balmy breath, or winter's snows,
 Sickness, or buoyant health ;
 Whate'er betide,
 If God provide,
 'Tis for the best— I wish no lot beside.

My times are in Thy hand !
 Many or few my days,
 I leave with Thee—this only pray,
 That by Thy grace, I, every day
 Devoting to Thy praise,
 May ready be
 To welcome Thee,
 Whene'er Thou com'st to set my spirit free.

My times are in Thy hand !
 To Thee I can entrust
 My slumbering clay, till Thy command
 Bids all the dead before Thee stand,
 Awaking from the dust.
 Beholding Thee,
 What bliss 'twill be
 With all Thy saints to spend eternity !

THE HAPPY LAND.

THERE is a happy land,
 Far, far away,
 Where saints in glory stand,
 Bright, bright as day.
 Hark! how they sweetly sing,
 Worthy is our Saviour King,
 Loud let His praises ring,
 Praise, praise for aye.

COME to this happy land,
 Come, come away.
 Why will ye doubting stand?
 Why thus delay?
 On then, to glory on,
 Be a crown and kingdom won,
 Then bright above the sun
 We'll reign for aye.

BRIGHT, in that happy land,
 Beams every eye;
 Fed by a Father's hand,
 Love cannot die:
 Oh, we shall happy be,
 When from sin and sorrow free,
 Lord, we shall reign with Thee,
 Blest, blest for aye.

Now, trav'ler in the vale of tears,
To realms of everlasting light,
Through time's dark wilderness of years
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found ;
And while the mould'ring ashes sleep
Low in the ground,

The soul, of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine
A star of day.

The sun is but a spark of fire,
A transient meteor in the sky ;
The soul, immortal as its sire,
Shall never die.

MONTGOMERY.

THE DYING CHRISTIAN.

“ SPIRIT, leave thy house of clay ;
Lingering dust, resign thy breath ;
Spirit, cast thy chains away ;
Dust, be thou dissolved in death :”
Thus th' Almighty Saviour speaks,
While the faithful Christian dies :
Thus the bonds of life he breaks,
And the ransom'd captive flies.

"Prisoner, long detained below ;
 Prisoner, now with freedom blest ;
 Welcome, from a world of woe ;
 Welcome, to a land of rest :"
 Thus the choir of angels sing
 As they bear the soul on high ;
 While with hallelujahs ring
 All the region of the sky.

Grave, the guardian of our dust ;
 Grave, the treasury of the skies ;
 Every atom of thy trust
 Rests in hope again to rise.
 Hark ! the judgment-trumpet calls—
 "Soul, rebuild thy house of clay ;
 Immortality thy walls,
 And eternity thy day."

MONTGOMERY.

RESIGNATION OF THE DYING CHRISTIAN.

THE hour of my departure's come ;
 I hear the voice that calls me home ;
 Now, O my God, let troubles cease,
 And let Thy servant die in peace.

The race appointed I have run ;
 The combat's o'er, the prize is won ;
 And now my witness is on high,
 And now my record's in the sky.

Not in mine innocence I trust ;
 I bow before Thee in the dust ;
 And through my Saviour's blood alone
 I look for mercy at Thy throne.

I leave the world without a tear,
 Save for the friends I hold so dear ;
 To heal their sorrows, Lord, descend,
 And to the friendless prove a friend.

I come, I come, at Thy command,
 I give my spirit to Thy hand ;
 Stretch forth Thine everlasting arms,
 And shield me in the last alarms.

The hour of my departure's come,
 I hear the voice that calls me home ;
 Now, O my God, let troubles cease,
 Now let Thy servant die in peace.

From the Scotch Paraphrase.

THE CHRISTIAN'S DEATH.

IT matters little at what hour o' the day
 The righteous falls asleep ; death cannot come
 To him untimely who is fit to die ;
 The less of this cold world, the more of heaven ;
 The briefer life, the earlier immortality.

MILMAN.

EVENING HYMN.

WHEN each day's scenes and labours close
 And wearied nature seeks repose,
 With pardoning mercy richly blest,
 Guard me, my Saviour, while I rest ;
 And at my life's last setting sun,
 My trials o'er, my conflicts done,

Jesus, Thy heavenly radiance shed,
 To cheer and bless my dying bed :
 And from death's gloom my spirit raise,
 To see Thy face, and sing Thy praise.

HYMN OF THE PRIMITIVE CHURCH.

*“ Defend him from the danger of the enemy, and keep
 him in perpetual peace and safety.”*

THOU brightness of Thy Father's face,
 Thou Sun of heavenly day,
 Thou Christ, whose gracious beams remove
 The soul's dark shades away ;

The sun is sunk ; the shadowy night
 Is reigning in his room ;
 Continue, Lord, Thy saving help,
 And keep us through the gloom.

What though, by earthly woes oppressed,
 The body wearied lies ;
 Yet may our spirit freely wing
 Its passage to the skies.

To God the Father, God the Son,
 And God the Holy Ghost ;
 All glory be from saints on earth,
 And from the angel-host.

AMEN.

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Carnegie, countess of
The sheltering vine

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